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A

LATIN GRAMMAR

FOR THE USE OF

ENGLISH BOYS;

BEING,

AN EXPLANATION OF THE RUDIMENTS

OF

THE LATIN LANGUAGE.

BY

JAMES PAUL COBBETT.

CONTENTS.

INTRODUCTION.

THERE are three things in particular which strike me as fit subjects of notice by way of preface to a work of this description: the usefulness of the matter to be taught; the requisites of a book to teach that matter properly; and the pretensions of the writer who undertakes to make such a book.

Some persons contend, not only that Latin is useless to Englishmen, but that it is positively mischievous. I need hardly take pains to show that there are certain classes in society to whom an acquaintance with this language is exceedingly useful. Historians, lawyers, divines, naturalists, physicians, and other men of science, all tell us that they cannot do without it. And though a man may be really learned without knowing more than one language, there are many sciences to pursue which thoroughly a knowledge of Latin is indispensable; and there are many more which, if they do not absolutely

require that knowledge to have been previously obtained
by the student, must at least cause him to regard the pos-
session of it as a great advantage.   But upon this point
I have to take a more general view, and to consider an
important decision on which some persons seem to be
agreed, though, in my opinion, most erroneously.   The
principal objection to Latin is, that the study necessarily
injures our own language, and that such has been the effect
witnessed by experience.   Now, to judge how far this
notion is correct, what is to guide us; what, but that
which we see set before us in the works of English
authors?   And if we look to that, the only test to depend
on, the reasons are surely all in favour of the Latin.   We
cannot help perceiving that it has been a promoter and
not a destroyer of good English.   SHAKSPEARE's igno-
rance and Dr. JOHNSON's deep learning, with other like
contrasts, have often been referred to by the disapprovers
of Latin.   But how far do a few such examples go, if we
are also to take into account the instances of BUTLER,
MILTON, DRYDEN, SWIFT, POPE, BOLINGBROKE, CHES-
TERFIELD, GOLDSMITH, BLACKSTONE, Sir WILLIAM
JONES, and others that might be mentioned?   Can any
thing be better than the English of these authors?; and
yet, where could we look to select another equal number
of Englishmen more studied in the language of the
ancients?   POPE and SWIFT are reckoned to be the fair-
est specimens of writing in English poetry and prose.
They were among the best scholars in Greek and Latin
of their day.   SWIFT, who afterwards became so famous
for the soundness of his style, began by composing Pin-

doric odes; and POPE's English verses, which so many
have tried in vain to imitate, could not, to say the least,
have been the better if he had never studied Horace. If
Dr. Johnson's verbosity had any thing to do with his
admiration of the dead languages, to what do we owe the
sterling English of Dr. PARR? There must, surely, have
been something in each of these two men, besides that
which they gathered from others like Seneca, Sallust,
Cicero, Virgil, and Juvenal, to make the style of the one
so artificial and heavy, and that of the other so natural
and full of life. Degeneracy in language with us is
marked, as it has been elsewhere, by feebleness in ex-
pression; that feebleness, which is the child of affectation.
Yet the language of the ancients is remarkable at once
for simplicity and strength. And, therefore, we cannot
but conclude, that it is those who display the best En-
glish who are the real imitators of the ancient authors,
and not those who, from a native vicious taste, have
themselves become models for combining pride and po-
verty in the use of words. If there are men, and clever
men too, who suppose that high-sounding language of
foreign derivation is needful to pure diction, and that
Greek and Latin phrases are preferable to plain English
for the sake of elegance; then, indeed, we may call it a
pity for talent to be pestered with so bad a taste; but we
have no reason to ascribe the mistake to the ancients,
whose precepts and examples would, if rightly attended
to, have imparted to the affected copiers notions precisely
the reverse: for, as respects their language, the benefit
of studying the ancient writers is chiefly in this, that you

cannot help observing in them the great good effects of
being plain, and that nothing does so much to ensure
plainness as a careful rejection of all words that are un-
necessary. Their very enthusiastic admirers assert that
they have said all that was worth saying; and if that be
too much to believe, this at all events is not, that what they
did say was said in the best manner. Theirs is the very
opposite of a tawdry style. Is any young writer carried
away by a propensity to be flippant?—what can there be
so likely to sober him as the reading of a page in Tacitus
or Sallust! I think, then, that if we look upon it as a
pattern to those English writers or speakers who make it
their study, Latin is not to be expected to do the mischief
imagined. I cannot see why it need induce a man to
employ terms impertinent to the subject of his discourse,
or unfitted to the understanding he addresses. If the
classical lore of some has ended in a spoiling of their
mother tongue, the fact only proves that those scholars
have collected from their books materials which their
wits were unable to turn to proper use. Pedantry arises
from deficiency in sense, and not from superabundance
in learning.

A writer's ideas of what his book ought to contain, and
his own merits in the production, should be taken toge-
ther; thus regarded, they are best judged of from the
manner in which he treats his subject, that is, from his
book itself. It has been said that there are already
works of the class to which this belongs so good, that to
attempt to supersede them would be presumption. But

some people are of a different opinion; and they would allow, that if I have not used the best means towards attaining the object here in view, my endeavour has at least not been idle, because that object is not, as yet, so perfectly in possession as may be thought. I thus dismiss the two minor questions,—what the book *should be*, and what mine *is*. Were I to describe the character of the Grammar which appears to be wanted, I might say that it is such a one as would be suggested by the adage, "*That which is well* BEGUN *is half* FINISHED;*"* leaving it to the impartial to judge of the present work, how far it realizes this description, and whether or not it is calculated, as a manual for beginners, to aid those who know less than what it professes to teach.

I trust there is not a sentence in the following pages from which I may be suspected of passing off for my own any thing that belongs to others. No one can now write on this subject without repeating a vast deal of what has been said before: LILY's old book has necessarily furnished the greater part of the contents of modern Latin Grammars. Yet, I hold that the writer who takes only in substance what has been invented by another, without confessing the act, is as great if not a greater offender than that one who commits the open plagiarism of copying word for word. Literary theft, in any shape, is worthy of none but those who feel conscious that they have not the slightest original merit in themselves; but when this crime veils itself to evade de-

tection, there is a meanness about it which renders it peculiarly disgraceful. Upon this occasion I might mention many books which I have found more or less of assistance. One, however, claims my particular notice; the *Latin Institutes* of Mr. GRANT. This is by far the most able work I have met with in our language; I feel greatly indebted to its learned author; and I am happy in having an opportunity to make this acknowledgment.

J. P. C.
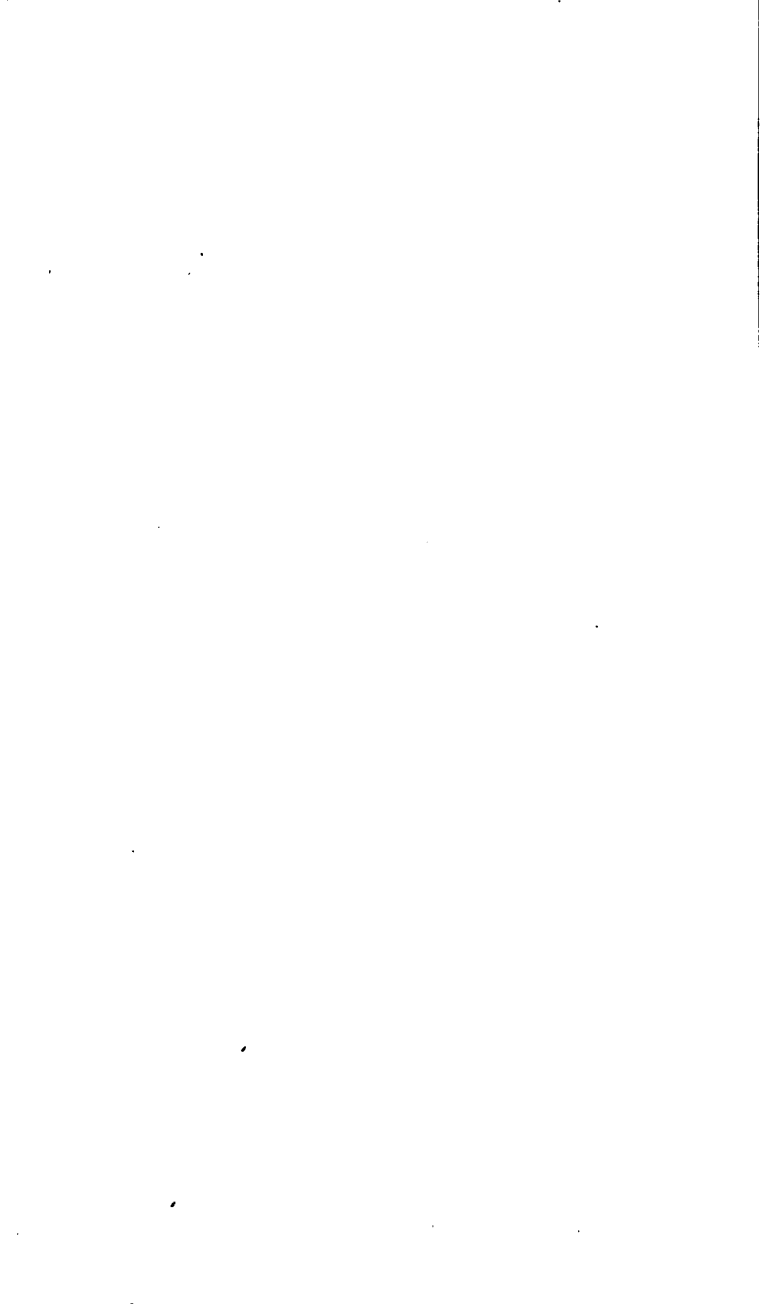
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A

LATIN GRAMMAR.

CHAPTER I.

Of Grammar in General; of its Branches; and of the different Parts of Speech.

1. GRAMMAR is defined as the science which teaches us the proper use of words.

2. In Grammar there are four *branches*, or *divisions*; namely, ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY; which terms we derive from the Latin, in which they are called *Orthographia, Etymologia, Syntaxis,* and *Prosodia.* The nature of each of these branches will be described further on, under the title by which each branch will be distinguished from the rest.

3. WORDS, or, as the grammarians call them, the *Parts of Speech*, are commonly arranged in nine separate classes, and, so arranged, are named as follows :

IN ENGLISH.	IN LATIN.
Article,	*Articulus.*
Noun,	*Nomen.*
Pronoun,	*Pronomen.*
Adjective,	*Adjectivum.*
Verb,	*Verbum.*
Adverb,	*Adverbium.*
Preposition,	*Præpositio.*
Conjunction,	*Conjunctio.*
Interjection,	*Interjectio.*

B

Definition of the Parts of Speech.

4. ARTICLES.—The words in our language that come under this denomination are, *the*, *a*, and *an*; and there are no more. The reason for which this sort of word is called *Article*, it would, perhaps, be difficult to give very clearly. We get the term from the Latin, in which language it has just as great a variety of significations as it has in English. The Latin term, *articulus*, means, in the most general and literal sense, a *small body*, or a *small part* or *member* of a body; because it is what is called a diminutive of the Latin word *artus*, a body, or a part or member of a body. Thus we say, an *article in a newspaper*, meaning an individual *minute matter* in a newspaper, or a *small part* of it as a collective mass; and an *article of faith*, meaning *one of the things* believed in, or *a part* of the whole substance of belief. In the same sense we use the word *articulate*, when we say a word is *articulated*; for to articulate means to pronounce distinctly every syllable of a word, or all the minute parts which are contained in a word. To say that these words are called *articles* because they are *small*, would be but a very insufficient reason; for there are many words of other parts of speech quite as small. But we may say, that they are thus called because they are parts, or little parts, of other words, since it is only when they are employed immediately before some *noun* that articles can have any sense. Thus, *the* man, *a* tree, *an* hour: here the articles may be said to be *a part* of the words *man*, *tree*, *hour*, inasmuch as it is absolutely necessary that they should be joined to nouns in this manner for them to be made use of at all. There are, properly speaking, but *two* Articles in our language; for we know that, in sense, the *an* is the same as the *a*, and that *a* is made to become *an* before certain words merely for the sake of sound.

5. NOUNS.—The word *Noun* (from the Latin, in which it is called *nomen*) means *name*. So nouns are the *names* of things, of all things, whether corporeal or merely ideal; as, *man, tree, house, earth, sky, fire*; these are all Nouns: also, *virtue, vice, truth, prudence, wisdom, thought, misery, happiness*, are all Nouns. Nouns are of two species; namely, *Nouns Proper* and *Nouns Common*: Nouns Proper are those names which are appropriated to individuals, as the names of persons and places, such as *John, Thomas, London, Paris*, and the like. Nouns Common are those which represent the one general kind to which many individuals may belong; such as *man, town*.

6. PRONOUNS.—This word is composed of the two Latin words *pro* and *nomen*, which mean *for* and *noun*; from which we understand that pronouns are words which stand *for*, or *in the place*

of, nouns. So, when we say, "Where is *Thomas?*" and it is answered, "*He* is gone;" here the Pronoun "*he*" stands for, or in the place of, the noun *Thomas.* "The trees are very strong, and *they* are making shoots:" here the "*they*" stands for the noun *trees.* "The wheat is fine, and *it* is fit to cut:" here the "*it*" stands for the noun *wheat.* Because, the meaning in these sentences is, *Thomas* is gone, the *trees* are making shoots, the *wheat* is fit to cut.

7. ADJECTIVES.—The word *Adjective* is derived from one or other of the Latin verbs *adjicio,* to add to, or *adjungo,* to join to. In Latin it is called *adjectivum,* or *adjunctivum,* the former meaning something *having the power to add to,* and the latter, something *having the power to join to.* In English we might with equal propriety call this part of speech an *Adjective* or an *Adjunctive;* for its power is, as the Latin terms import, that of *adding* or *joining* something to nouns and pronouns. It is intended to add or join the expression of some *quality* belonging to, or something that *characterizes,* the person or thing which is represented by the noun or pronoun. Thus: *young* man, *tall* tree, *white* house, *clear* sky, *good* taste, *great* misery, he is *rich,* she is *handsome,* they are *poor;* where we see that the adjectives, *young, tall, white, clear, good, great, rich, handsome, poor,* express qualities or characteristics of the persons or things represented by the nouns and pronouns, *man, tree, house,* &c. Most grammarians rank both Nouns and Adjectives under one common head, calling them all *Nouns.* And then they distinguish the two in this way: those which I have described as *nouns,* that is, the names of things, they call *Substantive Nouns;* those which I have described as Adjectives they call *Adjective Nouns.* Substantive Nouns are so called from the Latin *substantivus,* which, as a grammatical term, means something which may *stand alone* or *by itself,* or *independently of any other thing.* Thus, when we say, "This is a *tree,*" the word *tree* expresses in itself, and wants no other word added to express, the thing the existence of which we are describing; and if we say, "This is a *tall tree,*" we only add the expression of something further, without that additional expression being at all necessary to make sense of the sentence. But it is not so with the Adjective; for there is no way in which we could use this word *tall,* for example, without at the same time employing, or leaving to be understood, some noun or pronoun. These have been called *Adjective Nouns,* because they must be added or joined to *Substantive Nouns;* yet that is by no means a good reason for calling them *nouns* or *names* at all, since they can, in fact, when standing alone, be the *name* of nothing. However, it is not of much consequence what we call them, so that we understand their use.

8. VERBS.—Verbs express all the different *movements* or *actions*

of creatures or things. To *walk*, to *speak*, to *grow*, to *sink*, to *rise*, to *work*, and the like. In the words here instanced there is the expression of some movement either visible or understood. To *love*, to *hate*, to *think*, to *grieve*, to *consider*, to *remember*, to *understand*, to *esteem*; here the action is not so perceptible; yet these all denote some movement in the mind. But to *be*, to *sit*, to *lie*, to *live*, to *rest*, to *stand*, to *subsist*, to *stay*, to *remain*, to *reside*, to *dwell*: none of these, nor some others that might be added, express or imply any action or movement whatever, either bodily or mental. Verbs, then, are employed to express, not only the actions and movements, but also all the *states and manners of being*, of creatures and things. To *walk* expresses an action which may be evident to the senses; to *love* expresses an action of the mind; to *be* expresses existence in the most general sense; and to *lie*, to *stand*, to *stay*, and the like, express different *states* or *manners of being*. Our term *Verb* comes from the Latin, *Verbum*, which means, literally translated, *word*. Grammarians have been at a loss for some term that should comprise within itself sufficient meaning to express the peculiar nature of this most important part of speech; and they have considered it to deserve the appellation of *word* emphatically, and, as the French say, *par excellence*. And fully deserving it is of this its striking title; for the Verb is the very soul of a sentence; we can utter nothing, we can use no phrase, no single word, to have a complete *meaning*, without, at the same time, employing some Verb, or, leaving the sense of some Verb to be clearly understood. We cannot possibly use any word, or words, to have any meaning, without intending our speech to express the *doing* of something, or the *being* of something in some sort of way: some *act*, or some *state of existence*, either bodily or mental. The bare little Interjection *Eh?*, for instance, when we use it in an interrogative way: this little word has a meaning; it is not used without being intended to convey some sense; and yet we frequently use it thus quite alone. It means, " What do you *say*?" " What *is* it?" or some such sense. When we say, " *Ah!*" " *Alas!*" these words, though each be used unconnected with any other word, have, each of them, a complete meaning; but not without the sense of some other word or words being left to be understood. *Ah!* gives us to understand that there *exists* surprise, or some other sudden emotion, in the mind: *Alas!* is tantamount to saying " I *am* sad," or " I *grieve*." When one interrupts the conversation of another by exclaiming " *Poh!*" or " *Pshaw!*" there would be nothing offensive in such a word if it did not mean " You *talk* nonsense," " I *have* a contempt for you," or something to that effect. If you ask me, " Is he gone?" and I answer by merely saying " *Yes*:" here I leave a verb to be understood; for what I mean is, " He *is* gone." Such is the

grammatical omnipresence of the *Verb* ! And we shall see, further on, that, to become well acquainted with the functions of this part of speech, as it is employed with other words in sentences, is to conquer the far greater part of the difficulties that we can find in the study of grammar.

9. ADVERBS.—Adverbs (from the Latin, *Adverbium*) are so called because they are *added to verbs*; and they are intended to express some modification, or some accidental peculiarity, in the sense of verbs. So, when we say, " There is *only* one man here who knows him; " the employing of the Adverb *only*, in this instance, modifies the sense of the verb by restricting it to the *one*, the *single* man; for otherwise, if the Adverb had not been employed, the sentence, " There is one man here who knows him," would not have any thing in it to *confine* the knowledge to the *one alone*. " This is *indeed* an honest man : " here is, in this word *indeed*, which is an Adverb, something that the use of the verb without it could not express. " I do *not* think Thomas is gone : " here the force of the Adverb *not* is such, that the omission of it would make the sentence convey a sense directly opposite to that which is intended. " He will arrive *soon* : " here we are not only told that he will *arrive*, but the Adverb of time gives us the additional information that the arrival is to take place *in a short time*. It is not, however, verbs merely, to which these words are added, or that they are intended to modify the sense of; for they are, perhaps, as often added to adjectives as to verbs. " He writes a *very* good hand : " here the use of the Adverb *very* is to express the degree of goodness in the hand-writing, and modifies the sense of the adjective *good*, and not that of the verb to *write*.—There are several classes of Adverbs ; of *time*, of *place*, of *manner*, &c. These will be noticed particularly, and enumerated, when we come to the Etymology of this part of speech.

10. PREPOSITIONS.—This class of words are thus called from their being placed immediately *before* nouns and pronouns. In Latin they are called *præpositio*, a compound of the two words *præ*, before, and *positio*, a *position* or situation. Prepositions are words which are used to express the *relations* or *bearings* which things represented by nouns and pronouns have as to one another, or, the *situations* in which things so represented exist with respect to one another. Now, when we say, " The MAN is walking *to* your HOUSE ; " here the Preposition *to* expresses the precise *situation*, the *manner of being*, of the *man* in reference to the *house*, and defines a species of *relation* which the one has to the other. Leave out the Preposition *to*, in the above sentence, and we may put in its place any one of many other Prepositions, as, *in, into, from, before, behind, without, against, about, through* : by each of which the sense of this sentence would be made different, and yet it would

be a complete sense with either.—The proper use of these little words is of great importance. There is a great difference between the manner in which they are employed in other languages and that in which we employ them; and this we shall again have to notice more particularly.

11. CONJUNCTIONS.—In Latin this part of speech is called *conjunctio*, which means a *joining together*, or a *bond* or *knot*: the same comes from the verb *conjungo*, which means to *join* or *couple with*, to *associate with; con* having the same meaning as our preposition *with*, and *jungo*, which is a verb of itself, that of our verb *to join*. When we say, " I am going, *and* so are you ; " " He is learned, *but* not wise ; " " The plants cannot grow, *for* it is too cold ; " " I do not like him, *because* he is dishonest : " here it is evident that the office of these Conjunctions *and, but, for, because,* is that of *joining* or *connecting* with one another the two members of each of the sentences, " I am going—so are you," &c. In some instances, as in all of the above examples, it is optional to use the Conjunction, or to leave it to be understood. But in other instances the sense of the whole sentence would be incomplete without it. For example ; " You will see him *if* you go," " It may be learnt, *notwithstanding* it is difficult." In these, and many other such cases, we are obliged to use the Conjunction, or the sense of the one member of the sentence, which is dependent on that of the other, cannot be at all understood.—Here it may be observed, that Conjunctions, like Adverbs and Prepositions, consist not always of a single word, but are frequently compounds of two or three different words, which are either all joined together so as to form one word in spelling, or all contribute, though not joined in one word to convey a single idea. Thus it is in the compound Conjunction *notwithstanding,* where we find, joined in one, three words that belong, in their individual capacity, each to a different part of speech ; *not* being an Adverb, *with* a Preposition, *standing* a part of a Verb. " I will tell them of it, *in case* they come : " here the two separate words, *in* and *case,* the former a Preposition, the latter a Noun, have just the same sense as the Conjunction *if.* It is thus also with the Adverbs ; as, *evermore, whensoever,* and *by-and-by, at last, at furthest,* &c. So, also, with the Prepositions ; as, *within, without, throughout,* and, *in front of, a top of, opposite to, over against,* &c.—There is one thing more that it is necessary to notice with regard to these three parts of speech, Adverbs, Prepositions, and Conjunctions ; namely, the circumstance of the same words belonging, according to the manner in which they are employed, to more than one of, or to all of, these parts of speech. For example, when we say, " The tree stands *before* the house," meaning *opposite to,* the word *before* is a Preposition, signifying the peculiarity of place or local situation ; and when we say " He

came *before* I entered," meaning *sooner than*, the same word is an Adverb of time. " I will not go, *without* you go too : " here *without* is a Conjunction. " The horse is *without* the stable," meaning, *on the outside of :* here it is a Preposition. " He walks *without* in the open air : " here it is an Adverb descriptive of the local peculiarity in the walking. This changing in the sense of the word according to the way in which it is employed is not, however, confined to these three parts of speech. The word *round*, for example, belongs to no less than five parts of speech. When we say a thing is *round*, meaning circular, it is an Adjective : when we say *a round*, meaning a revolution or rotation, it is a Noun : when we say *to round* a thing, meaning to make circular in form, it is a Verb : when we say, he looks *round* and *round*, meaning in a circular direction, it is an Adverb : when we say, he walks *round* the house, meaning circularly about it, it is a Preposition.

12. INTERJECTIONS.—These are so called from the Latin verb *interjicio*, which means *to throw or place between* or *among ;* and in Latin they are called *Interjectio*, meaning, a word thrown or placed between or among other words. There are so few of them in any language, and we all know the use of them so well, that to say any thing further in definition of them would be useless. They might, perhaps, with more propriety, be called *exclamations*; for they are nothing more. *Oh! Alas! Poh! Ah! Pshaw! La! Ha! Eh! Heigh! He! Heigho!:* these, and a few others that we have, are what are called *Interjections.*

CHAPTER II.

Of Orthography.

13. ORTHOGRAPHY relates merely to *spelling*, and is that branch of Grammar which teaches us what letters we are to employ in writing or printing the words of a language.

THE LATIN ALPHABET.

14. The Latin Alphabet consists of the following twenty-four letters.

A	a	N	n
B	b	O	o
C	c	P	p
D	d	Q	q
E	e	R	r
F	f	S	s
G	g	T	t
H	h	U	u
I	i	V	v
J	j	X	x
L	l	Y	y
M	m	Z	z

15. W is never used in Latin; K very seldom; and Y and Z not frequently.

16. A, E, I, O, U, Y, are vowels; and the rest are consonants.

17. Under the head of *Orthography* it is scarcely necessary to say more in a Latin Grammar. We learn the spelling of our native tongue from spelling-books, which are very necessary for those who have learnt to speak a language and to understand its sounds before they know any thing about reading or writing it. But here we can have but little to do with Orthography as a branch of Grammar to be studied. There are some few words in Latin, the proper mode of spelling which is matter of dispute with the

grammarians; in some instances the same word is spelt differently by different authors; and there are certain licenses, principally belonging to the poets, according to which words may be spelt in ways contrary to strict grammar. These things, however, must be considered as among the refinements of the language. A more particular notice of them in an elementary work would only be an incumbrance.—There are some *Accents* used in Latin, which might well be noticed here; but as some of these belong more properly to *Prosody*, it will be better to treat of them all together under that head. See CHAPTER XXIII.

CHAPTER III.

Of Etymology in General.

18. THE branch of Grammar called ETYMOLOGY teaches us the *origin of words*, or how words are *related to*, or *derived from*, one another. Thus, the words *finishes, finishing, finished*, are all derivatives of, or are related to, the Infinitive of the verb *to finish*. *Him* and *his* are derived from *he*; *them* from *they*: the adjective *beautiful* is derived from the noun *beauty*, and the adverb *beautifully*, again, from the adjective *beautiful*. All the labour that this branch of grammar requires is, the mere getting of words by heart. There are, in particular, to be learnt, the changes in the spelling of Nouns, Pronouns, Adjectives, and Verbs. We shall see, that the comparatively great number of these changes makes a striking difference between our language and the Latin. For example: *oculus*, an eye, *oculi*, of an eye, *oculo*, to an eye ; *Nos amamus*, we love ; *vos amatis*, you love ; *illi amant*, they love. Here we see the Latin noun and verb with three varieties of spelling, while the word corresponding in English remains in the same form throughout.

CHAPTER IV.

Etymology of Articles.

19. Some grammarians have spoken of Latin Articles. But there are, in fact, no such words in the language. The Latin *hic, hæc, hoc,* &c. have been called Articles without any reason whatever. See these words (which are pronouns) mentioned in their proper place, at Paragraphs 45 and 100. There are no words in the Latin language corresponding to our *the, a, an.* For example, to translate our phrases, " *the* man writes," " *a* man writes," there is but the one form of expression, VIR *scribit ;* that is, word for word, MAN *writes.* Again, " *the* father loves *the* son," " *a* father loves *a* son :" in Latin these would be, PATER *amat* FILIUM; that is, literally, FATHER *loves* SON.

CHAPTER V.

Etymology of Nouns.

20. In the Etymology of Nouns there are two things to be considered; namely, *Number* and *Gender*. There is another matter called *Case*, which, also, it is customary to consider under this head. Nouns, Pronouns, and Adjectives, are said to be subject to *Case*, and this *Case* is a thing of the greatest importance. But it is one that cannot be properly explained in a few words; and, therefore, I have thought it best, in order to avoid repetition, to devote a separate Chapter to the subject of Case, under the head " *Of Cases and their Government*," for which see Paragraph 198.

21. NUMBER.—There are two Numbers in Latin, as in English: the *Singular*, and the *Plural*; as, *house, houses, tree, trees.*

22. GENDER.—Gender, as a grammatical term, means *sort* or *kind*. We have three Genders, and the Latin has the same; namely, *Masculine, Feminine,* and *Neuter*. But there is a great difference here between the two languages. In English the rule is, that persons or things distinguished by *sex*, as *man* and *woman*, *cock* and *hen*, shall be of the Masculine or Feminine Gender accordingly; and that all other things shall be of the neuter, that is, of neither of the other two Genders. This makes our Genders very easy to learn. In Latin, however, they are not so easy; because in that language the names of things may be Masculine or Feminine without there being any sex to distinguish them. For example:

VIR
A Man   } *Masculine* both in English and Latin.

MULIER
A Woman   } *Feminine* both in English and Latin.

GALLUS
A Cock   } *Masculine* both in English and Latin.

GALLINA
A Hen   } *Feminine* both in English and Latin.

Here the Latin and the English are alike, excepting only, that in our language we might make the two last *Neuters :* we are not

obliged to say *he* and *she* in speaking of *cocks* and *hens*, *horses* and *mares*, *bucks* and *does*, *rams* and *ewes*, and other animals. We may speak of all such as *Neuters*, calling them *it*, without noticing which of the sexes they belong to. In Latin this cannot be done: *gallus* must always be Masculine, *gallina* always Feminine; and so with all such nouns. Thus it is with nouns expressing sex. Now, as to other nouns ; example :

| Ocuлus } | *Masculine* in Latin, *Neuter* in English. |
| An Eye | |

| Manus } | *Feminine* in Latin, *Neuter* in English. |
| A Hand | |

| Corpus } | *Neuter* in Latin, *Neuter* in English. |
| A Body | |

Here it is that we find the difficulties of the Genders in Latin. The question with nouns like these is, how are we to know which are Masculine, which Feminine, which Neuter? (See *Paragraph 29*.)

23. To express the *Plural*, as distinguished from the *Singular* number, and to express their various *Cases*, nouns undergo changes in their endings. The classes into which Latin nouns are divided, in order to exhibit their modes of change in the ending, are *five*. There are five DECLENSIONS, as they are called, according to one or the other of which almost all nouns undergo a particular variety of changes. We shall now give examples in these different Declensions, exhibiting the nouns in their change of termination from Singular to Plural, and in all their changes to express Case. The *Cases* are six, named as follows : *Nominative, Genitive, Dative, Accusative, Vocative, Ablative*. (For explanations on *Case*, see Paragraph 198.)

24. The different DECLENSIONS are distinguished from each other by the terminations of the nouns in their *Genitive Case of the Singular Number*. In the 1st Declension the genitive is in *æ*, in the 2nd in *i*, in the 3rd in *is*, in the fourth in *ûs*, in the 5th in *ei*.

FIRST DECLENSION.

Singular.

Nominative	Rosa	a Rose
Genitive	Ros æ	of a Rose
Dative	Ros æ	to a Rose
Accusative	Ros am	a Rose
Vocative	Ros a	O Rose
Ablative	Ros â	from a Rose

Plural.

Nom.	Rosæ	Roses
Gen.	Ros arum	of Roses
Dat.	Ros is	to Roses
Acc.	Ros as	Roses
Voc.	Ros æ	O Roses
Abl.	Ros is	from Roses.

Observations on the First Declension.

1st. The nouns belonging to this declension end in their Nominative Singular in one or the other of these ways : *a, as, es, e.*

2nd. Most of them end in *a*. But there are some nouns derived from the Greek which end in *as, es,* or *e*; and a few of these have a double set of terminations ; as :

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.	
Æneas,	æ,	æ,	am or an,	a,	a.	Æneas.
Anchises,	æ,	æ,	em or en,	e,	e.	Anchises.
Epitome,	es,	e,	en,	e,	e.	An epitome.
Ode, or	es,	e,	en,	e,	e.	} An ode.
Oda,	æ,	æ,	am,	a,	a,	
Musice, or	es,	e,	em,	e,	e.	} Music.
Musica,	æ,	æ,	am,	a,	a.	

3rd.—Some nouns feminine of this Declension have the Dative and Ablative plural ending in *abus,* as *Dea,* Goddess, has *Deabus*; *Anima,* breath, has *Animabus*; *Filia,* daughter, has *Filiabus*; *Equa,* mare, has *Equabus*; which is in order to distinguish them in their Datives and Ablatives from *Deus, Animus, Filius, Equus.*

SECOND DECLENSION.

Singular.

Nom.	Oculus	an Eye
Gen.	Ocul i	of an Eye
Dat.	Ocul o	to an Eye
Acc.	Ocul um	an Eye
Voc.	Ocul e	O Eye
Abl.	Ocul o	from an Eye

Plural.

Nom.	Oculi	Eyes
Gen.	Ocul orum	of Eyes
Dat.	Ocul is	to Eyes
Acc.	Ocul os	Eyes
Voc.	Ocul i	O Eyes
Abl.	Ocul is	from Eyes.

Observations on the Second Declension.

1st.—Nouns of this Declension end in *us, er, ir, um, on*.

2nd.—In the Genitive Plural *orum* is sometimes changed to *um*; as in *Deus*, God; *Vir*, Man; *Puer*, Boy; which make *Deum*, *Virum*, *Puerum*, instead of *Deorum*, *Virorum*, *Puerorum*.

3rd.—The names of persons ending in *ius* in the Nominative, drop the *us* of the Nominative to form their Vocative; as *Antonius*, *Georgius*, which make *Antoni*, *Georgi*. *Filius* and *Genius*, also, make *Fili* and *Geni* in the same manner.

4th.—Nouns derived from the Greek, ending in *os*, have their Accusative in *on*, as *Delos*, *Tenedos*, which make *Delon*, *Tenedon*.

5th.—Nouns ending in *ir* in the Nominative have the same ending in the Vocative. Those in *us* have their Vocative in *e*, excepting *Deus*, God, which in the Vocative is *Deus*. *Deus*, also, in the Nominative and Vocative plural, may be either *Dei* or *Dii*, and in the Dative and Ablative either *Deis* or *Diis*.

6th.—Names from the Greek ending in *eus*, change the *eus* into *eu* in the Vocative; as *Orpheus*, *Theseus*, *Proteus*, which become *Orpheu*, *Theseu*, *Proteu*.

THIRD DECLENSION.

Singular.

Nom.	Arbor	a Tree
Gen.	Arbor is	of a Tree
Dat.	Arbor i	to a Tree
Acc.	Arbor em	a Tree
Voc.	Arbor	O Tree
Abl.	Arbor e	from a Tree

Plural.

Nom.	Arbor es	Trees
Gen.	Arbor um	of Trees
Dat.	Arbor ibus	to Trees
Acc.	Arbor es	Trees
Voc.	Arbor es	O Trees
Abl.	Arbor ibus	from Trees

Observations on the Third Declension.

1st.—Nouns of this Declension are very various in their endings ·in the Nominative Singular; most of them end in one or other of these letters, *a, e, o, c, l, n, r, s, t, x.*

2nd.—They also vary in forming the Accusative and Ablative Singular, and the Genitive Plural.

3rd.—A few make their Accusative in *im,* their Ablative in *e* or *i,* and their Genitive Plural in *ium;* as *Tussis,* cough; *Vis,* force; *Sitis,* thirst.

4th.—Some make their Accusative in *em* or *im,* their Ablative in *e* or *i,* and their Genitive Plural in *ium*; as, *Navis,* ship; *Clavis,* key; *Ovis,* sheep; *Cutis,* skin.

5th.—Some make their Accusative always in *em,* their Ablative in *e* or *i,* and their Genitive Plural in *ium*; as, *Amnis,* river; *Civis,* citizen; *Ignis,* fire; *Mons,* mountain.

FOURTH DECLENSION.

Singular.

Nom.	Fructus	a Fruit
Gen.	Fruct ûs	of a Fruit
Dat.	Fruct ui	to a Fruit
Acc.	Fruct um	a Fruit
Voc.	Fruct us	O Fruit
Abl.	Fruct u	from a Fruit

Plural.

Nom.	Fruct us	Fruits
Gen.	Fruct uum	of Fruits
Dat.	Fruct ibus	to Fruits
Acc.	Fruct us	Fruits
Voc.	Fruct us	O Fruits
Abl.	Fruct ibus	from Fruits

Observations on the Fourth Declension.

1st.—These nouns have two varieties of ending in their Nominative Singular; *us* for Masculines or Feminines, and *u* for Neuters.

2nd.—A few of those ending in *us* make their Dative and Ablative Plural in *ubus;* as, *Lacus,* lake; *Arcus,* bow; *Tribus,* tribe;

Portus, port; *Specus,* den; *Artus,* member; *Quercus,* oak; which
make *Lacubus, Arcubus,* &c.

FIFTH DECLENSION.

Singular.

Nom.	Dies	a Day
Gen.	Di ei	of a Day
Dat.	Di ei	to a Day
Acc.	Di em	a Day
Voc.	Di es	O Day
Abl.	Di e	from a Day

Plural.

Nom.	Di es	Days
Gen.	Di erum	of Days
Dat.	Di ebus	to Days
Acc.	Di es	Days
Voc.	Di es	O Days
Abl.	Di ebus	from Days

Observations on the Fifth Declension.

1st.—The nouns of this Declension all end in *es* in their Nomi-
native Singular, like *Dies.*

2nd.—A few of them may be declined also in the manner of the
Third Declension; as *Plebes,* mob; *Quies,* rest; which may be
Plebei or *Plebis, Quiei* or *Quietis* in the Genitive.

DECLENSION OF NEUTER NOUNS.

25. *Nouns Neuter* are declined according to the Second, Third,
or fourth of the foregoing Declensions; that is, some like *Oculus,*
some like *Arbor,* and some·like *Fructus.*

26. Those of the Second and Third Declensions have always
their Accusative and Vocative Singular ending in the same way as
their Nominative; and their Nominative, Accusative, and Vocative
plural always end in *a.*

27. Those of the Fourth Declension are more irregular than
the two former. These have all their Cases in the Singular ending
in *u*; and their Nominative, Accusative, and Vocative plural also
end in *a.*

28. The following are examples:

NEUTER NOUN OF SECOND DECLENSION.

Exemplum, an Example.

	Singular.		*Plural.*
Nom.	*Exemplum*	Nom.	*Exempl a*
Gen.	*Exempl i*	Gen.	*Exempl orum*
Dat.	*Exempl o*	Dat.	*Exempl is*
Acc.	*Exempl um*	Acc.	*Exempl a*
Voc.	*Exempl um*	Voc.	*Exempl a*
Abl.	*Exempl o*	Abl.	*Exempl is*

NEUTER NOUN OF THIRD DECLENSION.

Corpus, a Body.

	Singular.		*Plural.*
Nom.	*Corpus*	Nom.	*Corp ora*
Gen.	*Corp oris*	Gen.	*Corp orum*
Dat.	*Corp ori*	Dat.	*Corp oribus*
Acc.	*Corp us*	Acc.	*Corp ora*
Voc.	*Corp us*	Voc.	*Corp ora*
Abl.	*Corp ore*	Abl.	*Corp oribus*

NEUTER NOUN OF FOURTH DECLENSION.

Cornu, a Horn.

	Singular.		*Plural.*
Nom.	*Cornu*	Nom.	*Corn ua*
Gen.	*Corn u*	Gen.	*Corn uum*
Dat.	*Corn u*	Dat.	*Corn ibus*
Acc.	*Corn u*	Acc.	*Corn ua*
Voc.	*Corn u*	Voc.	*Corn ua*
Abl.	*Corn u*	Abl.	*Corn ibus*

THE GENDERS OF NOUNS.

29. The proper names of persons, and nouns signifying the characters, callings, conditions in life, or occupations of persons, are all Masculine or Feminine, according to the sex of the person; as, *Georgius*, George; *Rex*, King; *arator*, ploughman; which are Masculine: and *Anna*, Anne; *Regina*, Queen; *lactaria*, milkmaid, which are Feminine.

30. The names of *months, winds, rivers, and mountains, are* Masculine.

31. The names of *countries, islands, cities, trees,* and *herbs,* are mostly Feminine.

32. Nouns in *um* and *u* are Neuter, excepting those which are the names of persons.

33. Nouns of the First Declension, ending in *a,* are Feminine, except a very few; as *Adria,* the Adriatic; *planeta,* planet; *cometa,* comet; which are Masculine.

34. Nouns of the Second Declension, ending in *er, ir, os, ur, us,* are Masculine, with a few exceptions. The following are the greater part of the exceptions:—

Abyssus, an abyss, f.	*Halos,* a circle round the moon, f.
Arctus, the Bear star, f.	*Humus,* the earth, f.
Alvus, the belly, f.	*Methodus,* a method, f.
Byssus, fine flax, f.	*Nardus,* spikenard, f.
Chaos, a confusion, n.	*Papyrus,* paper, f.
Colus, a distaff, f.	*Pelagus,* the sea, n.
Dipthongus, a dipthong, f.	*Periodus,* a period, f.
Domus, a house, f.	*Pharus,* a watch-tower, f.
Dialectus, a dialect, f.	*Specus,* a den, m. &.n.
Diameter. ⎫ a diameter, f.	*Sexus,* a sex, m. & n.
Diametros ⎭	*Vannus,* a corn fan, f.
Eremus, a desert, f.	*Virus,* a poison, n.
Exodus, Exodus, f.	*Vulgus,* the common people, m.
	& n.

35. Nouns of the Third Declension, ending in *er, or, os,* and *o,* are Masculine. But those in *io,* which are derived from verbs, are Feminine; as *Natio,* nation; *Mutatio,* change; *Præfatio,* preface. And those ending in *do* and *go,* of more than two syllables, are Feminine. Also *Caro,* flesh; *Cos,* whetstone; *Dos,* dowry; *Arbor,* tree; are feminine. The following Neuters are also exceptions:—

Ador, wheat.	*Papaver,* a poppy.
Æs, brass.	*Piper,* pepper.
Æquor, a smooth surface.	*Siser,* a parsnip.
Cor, a heart.	*Spinther,* a clasp.
Cadaver, a carcass.	*Suber,* a cork.
Far, flour.	*Tuber,* a mushroom.
Gingiber, ginger.	*Uber,* an udder.
Iter, a journey.	*Ver,* the Spring.
Laver, water-cresses.	*Verber,* a blow.
Marmor, marble.	*Vomer,* a ploughshare.
Os, a mouth.	

Nouns of this Declension, ending in *as, es, is, x,* and those end-ing in *s,* with a consonant before it, are Feminine; except the following, which are Masculine:—

Adamas, a diamond.	*Magnes,* a loadstone.
As, a pound weight.	*Mensis,* a month.
Axis, an axle-tree.	*Mons,* a mountain.
Bes, eight ounces.	*Natrix,* a water-snake.
Bombyx, a silkworm.	*Orbis,* a circle.
Cespes, a turf.	*Paries,* a wall.
Cucumis, a cucumber.	*Pes,* a foot.
Callis, a path.	*Palmes,* a vine-shoot.
Caulis, a stalk.	*Panis,* bread.
Collis, a hill.	*Piscis,* a fish.
Calix, a cup.	*Poples,* the ham.
Cassis, a net.	*Postis,* a post.
Chalybs, steel.	*Phœnix,* a phœnix.
Coccyx, a cuckoo.	*Pons,* a bridge.
Dens, a tooth.	*Rudens,* a cable.
Ensis, a sword.	*Sanguis,* blood.
Fascis, a faggot.	*Stipes,* a log.
Fustis, a club.	*Sentis,* a thorn.
Fomes, fuel.	*Scobs,* saw-dust.
Follis, a pair of bellows.	*Seps,* a serpent.
Formix, an arch.	*Trames,* a cross way.
Fornax, a furnace.	*Tapes,* tapestry.
Fons, a fountain.	*Torris,* a fire-brand.
Gurges, a whirlpool.	*Torrens,* a brook.
Grex, a herd.	*Unguis,* a nail.
Glis, a dormouse.	*Varix,* a swoln vein.
Gryps, a griffin.	*Vomis,* a ploughshare.
Hydrops, the dropsy.	*Vermis,* a worm.
Ignis, fire.	*Vectis,* a bar.
Lapis, a stone.	*Vortex,* a whirlpool.
Lebes, a kettle.	*Vepres,* a brier.
Limes, a limit.	

Nouns of this Declension, ending in *a, e, o, ar, ur, us, l, n, t,* are Neuters.

But those ending in *us,* which have the *u* pronounced long in the Genitive, are Feminine; as, *Virtus, Virtūtis,* virtue; *Senectus, Senectūtis,* old age; *servitus, servitūtis,* slavery.

Pecus, a sheep, is Neuter; *Sal,* salt, Masculine or Neuter;

Pecten, a comb, Masculine or Neuter; and the following are Masculine :—

Delphin, a dolphin.	*Ren*, the kidney.
Furfur, bran.	*Splen*, the spleen.
Lepus, a hare.	*Sol*, the sun.
Lichen, a ring-worm.	*Turtur*, a turtle.
Lien, the milt.	*Vultur*, a vulture.
Mus, a mouse.	

Icon, an image, and *Sindon*, fine linen, are Feminine.

36. Nouns of the FOURTH DECLENSION, ending in *us*, are Masculine, excepting the following Feminines :

Acus, a needle.	*Manus*, a hand.
Domus, a house.	*Porticus*, a porch.
Ficus, a fig.	*Tribus*, a tribe.
Idus, ides of the month.	

37. Nouns of the FIFTH DECLENSION are Feminine; except *Meridies*, midday, Masculine; and *Dies*, Masculine or Feminine in the singular, and Masculine in the plural.

38. *Nouns Common*, such as may be applied to persons or things, either male or female, are both Masculine and Feminine; as :

Advena, a stranger.	*Infans*, a child.
Adolescens, a young person.	*Judex*, a judge.
Auctor, an author.	*Parens*, a parent.
Civis, a citizen.	*Patruelis*, a cousin.
Custos, a keeper.	*Sus*, a hog.
Dux, a leader.	*Testis*, a witness.
Exul, an exile.	*Vates*, a prophet.
Hostis, an enemy.	*Vindex*, an avenger.

IRREGULAR NOUNS.

39. There are a few Latin nouns which are called *heteroclite*, from the Greek, meaning that they are irregular in declension.

Masculine in Singular.	Neuter in Plural.
Avernus, Avernus.	*Averna*.
Jocus, a jest.	*Joca*.
Locus, a place.	*Loca*.
Sibilus, a hissing.	*Sibila*.
Tartarus, Hell.	*Tartara*.

Neuter in Singular.	Masculine in Plural.
Cælum, the sky.	*Cæli*.
Elysium, Elysium.	*Elysii*.
Frænum, a bridle.	*Fræni*.
Rastrum, a rake.	*Rastri*.

Neuter in Singular.	Feminine in Plural.
Balneum, a bath.	*Balneæ*.
Delicium, delight.	*Deliciæ*.

But most of these may be declined regularly also ; that is, with their plural agreeing with their singular; as *Averna* or *Averni*, *Joca* or *Joci*.

There are a few compound nouns, such as *Respublica*, republic (from *Res*, thing ; and *publicus*, public); *Jurisconsultus*, lawyer (from *Jus*, law ; and *consultus*, skilful); *Paterfamilias*, father of a family (from *Pater*, father ; and *familia*, family). When the word is compounded of two others, which are both in the nominative case, the two must both change in declining the compound ; as *Respublica*, a republic ; *Reipublicæ*, of a republic, &c. But the *Juris* in *Jurisconsultus*, and the *familias* in *Paterfamilias*, are not nominatives ; and these should be declined : *Jurisconsultus*, a lawyer; *Jurisconsulti*, of a lawyer, &c. *Paterfamilias*, a father of a family : *Patrisfamilias*, of a father of a family, &c.; and so with others of a like description.

A TABLE, OR COMPARATIVE VIEW, OF THE FIVE DECLENSIONS OF NOUNS.

First Declension.	Second Declension.	Third Declension.	Fourth Declension.	Fifth Declension.
SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
N. Rosa	Oculus	Arbor	Fructus	Dies
G. Rosæ	Oculi	Arboris	Fructûs	Diei
D. Rosæ	Oculo	Arbori	Fructui	Diei
Ac. Rosam	Oculum	Arborem	Fructum	Diem
V. Rosa	Ocule	Arbor	Fructûs	Dies
Ab. Rosâ	Oculo	Arbore	Fructu	Die
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. Rosæ	Oculi	Arbores	Fructus	Dies
G. Rosarum	Oculorum	Arborum	Fructuum	Dierum
D. Rosis	Oculis	Arboribus	Fructibus	Diebus
Ac. Rosas	Oculos	Arbores	Fructus	Dies
V. Rosæ	Oculi	Arbores	Fructus	Dies
Ab. Rosis	Oculis	Arboribus	Fructibus	Diebus

CHAPTER VI.

Etymology of Pronouns.

40. Pronouns may be divided into seven classes; namely, *Personal, Possessive, Relative, Demonstrative, Interrogative, Indeterminate*, and *Compound*.

41. PERSONAL PRONOUNS.—These have been so called because they are supposed more exactly to fulfil the office of nouns, in representing persons and things, than other pronouns. The benefit of dividing the various pronouns into classes is, that by so doing we better come at their various meanings. The *names* given here, as in other parts of grammar, are not enough of themselves to explain the *natures* of the words; but by keeping the several matters distinct, they afford means of explanation by example. In the Etymology of Personal Pronouns we have to consider *Person, Number, Gender*, and *Case*. These pronouns are as follows: *Ego*, I; *Tu*, thou; *Ille*, he; *Is*, he; *Iste*, he; *Ipse*, himself; and *Se*, himself, herself, itself, themselves.

42. There are three *Persons*. The 1st Person *Ego*, I, makes *Nos* in the plural; the 2nd *Tu*, thou, makes *Vos* in the plural; and these are declined as follows:

SINGULAR.	PLURAL.
Nom. *Ego*, I.	Nom. *Nos*, we.
Gen. *Mei*, of me.	Gen. *Nostrúm* or *Nostrí*, of us.
Dat. *Mihi*, to me.	Dat. *Nobis*, to us.
Acc. *Me*, me.	Acc. *Nos*, us.
Voc. (*wanting.*)	Voc. (*wanting.*)
Abl. *Me*, from me.	Abl. *Nobis*, from us.

SINGULAR.	PLURAL.
Nom. *Tu*, thou.	Nom. *Vos*, you.
Gen. *Tui*, of thee.	Gen. *Vestrúm*, or *Vestrí*, of you.
Dat. *Tibi*, to thee.	Dat. *Vobis*, to you.
Acc. *Te*, thee.	Acc. *Vos*, you.
Voc. *Tu*, O thou.	Voc. *Vos*, O you.
Abl. *Te*, from thee.	Abl. .*Vobis*, from you.

Here, in the 1st and 2nd Persons, there are changes to denote *Number* and *Case*; but with *Ille, Is, Iste,* and *Ipse,* there are changes, also, to denote the three *Genders*; and these pronouns are declined as follows.   They are wanting in the Vocative Case.

	SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Ille*	*Illa*	*Illud*	N.	*Illi*	*Illæ*	*Illa*
G.	*Illius*	*Illius*	*Illius*	G.	*Illorum*	*Illarum*	*Illorum*
D.	*Illi*	*Illi*	*Illi*	D.	*Illis*	*Illis*	*Illis*
A.	*Illum*	*Illam*	*Illud*	A.	*Illos*	*Illas*	*Illa*
A.	*Illo*	*Illd*	*Illo*	A.	*Illis*	*Illis*	*Illis*

	SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Is*	*Ea*	*Id*	N.	*Ii*	*Eæ*	*Ea*
G.	*Ejus*	*Ejus*	*Ejus*	G.	*Eorum*	*Earum*	*Eorum*
D.	*Ei*	*Ei*	*Ei*	D.	*Iis,* or *Eis*	*Iis,* or *Eis*	*Iis,* or *Eis*
A.	*Eum*	*Eam*	*Id*	A.	*Eos*	*Eas*	*Ea*
A.	*Eo*	*Ed*	*Eo*	A.	*Iis,* or *Eis*	*Iis,* or *Eis*	*Iis,* or *Eis*

	SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Iste*	*Ista*	*Istud*	N.	*Isti*	*Istæ*	*Ista*
G.	*Istius*	*Istius*	*Istius*	G.	*Istorum*	*Istarum*	*Istorum*
D.	*Isti*	*Isti*	*Isti*	D.	*Istis*	*Istis*	*Istis*
A.	*Istum*	*Istam*	*Istud*	A.	*Istos*	*Istas*	*Ista*
A.	*Isto*	*Istd*	*Isto*	A.	*Istis*	*Istis*	*Istis*

	SINGULAR.				PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Ipse*	*Ipsa*	*Ipsum*	N.	*Ipsi*	*Ipsæ*	*Ipsa*
G.	*Ipsius*	*Ipsius*	*Ipsius*	G.	*Ipsorum*	*Ipsarum*	*Ipsorum*
D.	*Ipsi*	*Ipsi*	*Ipsi*	D.	*Ipsis*	*Ipsis*	*Ipsis*
A.	*Ipsum*	*Ipsam*	*Ipsum*	A.	*Ipsos*	*Ipsas*	*Ipsa*
A.	*Ipso*	*Ipsd*	*Ipso*	A.	*Ipsis*	*Ipsis*	*Ipsis*

The pronoun *Se* wants the nominative and vocative cases, and does not vary to express either Number or Gender.

SINGULAR AND PLURAL, OF ALL GENDERS.

Gen. *Sui,* of himself, herself, itself, themselves.
Dat. *Sibi,* to himself, &c.
Acc. *Se,* or *Sese,* himself, &c.
Abl. *Se,* from himself, &c.

43. POSSESSIVE PRONOUNS, so called from their express-ing *possession*. In these, also, we have to consider *Person*, *Number*, *Gender*, and *Case*. These pronouns are as follows: *Meus*, my or mine; *Noster*, our or ours; *Tuus*, thy or thine; *Vester*, your or yours; *Suus*, his, her or hers, its, their or theirs. They are declined as follows:—

Meus, my or mine.

	SINGULAR.				PLURAL.		
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	Meus	Mea	Meum	N.	Mei	Meæ	Mea
G.	Mei	Meæ	Mei	G.	Meorum	Mearum	Meorun
D.	Meo	Meæ	Meo	D.	Meis	Meis	Meis
A.	Meum	Meam	Meum	A.	Meos	Meas	Mea
V.	Mi	Mea	Meum	V.	Mei	Meæ	Mea
A.	Meo	Meá	Meo	A.	Meis	Meis	Meis

Noster, our or ours.

	SINGULAR.				PLURAL.		
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	Noster	Nostra	Nostrum	N.	Nostri	Nostræ	Nostra
G.	Nostri	Nostræ	Nostri	G.	Nostrorum	Nostrarum	Nostrorum
D.	Nostro	Nostræ	Nostro	D.	Nostris	Nostris	Nostris
A.	Nostrum	Nostram	Nostrum	A.	Nostros	Nostras	Nostra
V.	Noster	Nostra	Nostrum	V.	Nostri	Nostræ	Nostra
A.	Nostro	Nostrá	Nostro	A.	Nostris	Nostris	Nostris

Tuus, thy or thine.

	SINGULAR.				PLURAL.		
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	Tuus	Tua	Tuum	N.	Tui	Tuæ	Tua
G.	Tui	Tuæ	Tui	G.	Tuorum	Tuarum	Tuorum
D.	Tuo	Tuæ	Tuo	D.	Tuis	Tuis	Tuis
A.	Tuum	Tuam	Tuum	A.	Tuos	Tuas	Tua
V.	(wanting	—	—)	V.	(wanting	—	—)
A.	Tuo	Tuá	Tuo	A.	Tuis	Tuis	Tuis

Vester, your or yours.

	SINGULAR.					PLURAL.		
	Masc.	Fem.	Neut.			Masc.	Fem.	Neut.
N.	Vester	Vestra	Vestrum		N.	Vestri	Vestræ	Vestra
G.	Vestri	Vestræ	Vestri		G.	Vestrorum	Vestrarum	Vestrorum
D.	Vestro	Vestræ	Vestro		D.	Vestris	Vestris	Vestris
A.	Vestrum	Vestram	Vestrum		A.	Vestros	Vestras	Vestra
V.	(wanting	—	—)		V.	(wanting	—	—)
A.	Vestro	Vestrá	Vestro		A.	Vestris	Vestris	Vestris

Suus, his, her or hers, its, their or theirs.

	SINGULAR.					PLURAL.		
	Masc.	Fem.	Neut.			Masc.	Fem.	Neut.
N.	Suus	Sua	Suum		N.	Sui	Suæ	Sua
G.	Sui	Suæ	Sui		G.	Suorum	Suarum	Suorum
D.	Suo	Suæ	Suo		D.	Suis	Suis	Suis
A.	Suum	Suam	Suum		A.	Suos	Suas	Sua
V.	(wanting	—	—)		V.	(wanting	—	—)
A.	Suo	Suá	Suo		A.	Suis	Suis	Suis

To these may be added three others: *Nostras*, of our country or kindred; *Vestras*, of your country or kindred; and *Cujas*, of which country or kindred. These three are declined alike; as:

Nostras, of our country or kindred.

	SINGULAR.					PLURAL.		
	Masc.	Fem.	Neut.			Masc.	Fem.	Neut.
N.	Nostras	Nostras	Nostras		N.	Nostrates	Nostrates	Nostratia
G.	Nostratis	Nostratis	Nostratis		G.	Nostratium	Nostratium	Nostratium
D.	Nostrati	Nostrati	Nostrati		D.	Nostratibus	Nostratibus	Nostratibus
A.	Nostratem	Nostratem	Nostras		A.	Nostrates	Nostrates	Nostratia
V.	Nostras	Nostras	Nostras		V.	Nostrates	Nostrates	Nostratia
A.	Nostrate-i	Nostrate-i	Nostrate-i		A.	Nostratibus	Nostratibus	Nostratibus

And so on with *Vestras* and *Cujas*: Vestras, Vestra-tis, &c. Cujas, Cuja-tis, &c.

44. RELATIVE PRONOUNS, so called from their *relating* or referring to nouns or other pronouns that have preceded them. Our Relative Pronouns are, *who, which,* and *that*. These are all represented in Latin by *Qui*, which, in its declension, changes to express number, gender, and case; as follows:

Qui, who, which, or that.

	SINGULAR.					PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Qui*	*Quæ*	*Quod*	N.	*Qui*	*Quæ*	*Quæ*
G.	*Cujus*	*Cujus*	*Cujus*	G.	*Quorum*	*Quarum*	*Quorum*
D.	*Cui*	*Cui*	*Cui*	D.	*Quibus* or *Quibus* or *Quibus* or		
					Queis	*Queis*	*Queis*
A.	*Quem*	*Quam*	*Quod*	A.	*Quos*	*Quas*	*Quæ*
V. (wanting	———	———)		V.	(wanting	———	———)
A.	*Quo*	*Quâ*	*Quo*	A.	*Quibus* or *Quibus* or *Quibus* or		
					Queis	*Queis*	*Queis*

45. DEMONSTRATIVE PRONOUNS, so called from their being used to *demonstrate* or point out the person or thing spoken of. Our Demonstrative Pronouns are, *this, these, that*, and *those*; to represent our *this* and *these* the Latin has the word *Hic*, this, which changes to express number, gender, and case; as follows:

Hic, this.

	SINGULAR.					PLURAL.	
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Hic*	*Hæc*	*Hoc*	N.	*Hi*	*Hæ*	*Hæc*
G.	*Hujus*	*Hujus*	*Hujus*	G.	*Horum*	*Harum*	*Horum*
D.	*Huic*	*Huic*	*Huic*	D.	*His*	*His*	*His*
A.	*Hunc*	*Hanc*	*Hoc*	A.	*Hos*	*Has*	*Hæc*
V. (wanting	———	———)		V.	(wanting	———	———)
A.	*Hoc*	*Hâc*	*Hoc*	A.	*His*	*His*	*His*

This word expresses our *this* and *these*, relating both to persons and things. To express our *that* and *those*, there are no pronouns in Latin except *Ille, Is*, and *Iste*, the declensions of which have already been given under Paragraph 42. They are, however, more properly ·Personal than Demonstrative Pronouns, and therefore I have preferred placing them in the former class.

46. INTERROGATIVE PRONOUNS. These are employed in asking questions. Ours are, *Who, Which*, and *What*. In Latin these pronouns are represented by *Quis*, which is declined throughout, in number, gender, and case, the same as *Qui* (see Paragraph 44), excepting that *Quis* makes either *Quod* or *Quid* in the nominative and accusative Singular for the Neuter Gender :

	Masc.	Fem.	Neut.
N.	*Quis*	*Quæ*	*Quod* or *Quid*.
Ac.	*Quem*	*Quam*	*Quod* or *Quid*.

47. INDETERMINATE AND COMPOUND PRONOUNS.

Lastly, there are some pronouns that are called *Indeterminate*; so called because, compared with other pronouns, they do not so far identify the person or thing to which they are applied. And some of these are among the pronouns called *Compound*. Compounds are those which are compounded or made up of two pronouns, as *Isthic* (of *is* and *hic*); or those compounded of a pronoun and another word, as *Hicce* (of *hic* and *ecce*).

48. The *Indeterminate* and *Compound Pronouns* are as follows :—

ALIUS, another. This is declined *alius, alia, aliud,* &c.

ALIENUS, another's, other people's. Declined, *alienus, aliena, alienum,* &c.

ALTER, another, the one. Declined, *alter, altera, alterum,* &c.

UTER, which of the two. Declined, *uter, utrá, utrum,* &c.

UTERQUE, whichsoever of the two, both. Declined, *uterque, utraque, utrumque,* &c.

IDEM, the same. This is compounded of the pronoun *Is*, and ends always in *dem*. Declined, *idem, eadem, idem,* &c. from *is, ea, id.* (See Paragraph 42.)

HICCE, this, that. From *Hic.* Declined, *hicce, hæcce, hocce,* &c. (See Paragraph 45.)

ECCUM, there he is. From *ecce*, behold, and *Is*, he : it has, *eccum, eccam*, Acc. Sing. Masc. and Fem. ; and *eccos, eccas*, Acc. Plu. Masc. and Fem.

ELLUM, there he is. From *ecce*, behold, and *Ille*, he : like *Eccum*, it has *Ellum, Ellam,—Ellos, Ellas.*

ISTHIC, the very same. Composed of *Iste* and *Hic*. Declined, *Isthic, isthæc, isthoc,* or *isthuc,* &c.

NEMO, nobody, no man or woman. Declined, *nemo, neminis,* &c.

ALIQUIS, somebody, something.

ECQUIS, what, who, any one.

SIQUIS, if any one.

NEQUIS, lest any one, no one.

NUMQUIS, } If any one.
NUNQUIS, }

QUISNAM, who? which? what?

QUISPIAM, somebody, something.

QUISQUAM, any one, any body, any thing.

QUISQUE, every one, every thing.

QUISQUIS, whosoever, whatsoever.

QUICUMQUE, } whosoever, whatsoever, every one.
QUICUNQUE, }

QUIDAM, some one, something.

QUILIBET, whosoever may, whoever, whatever it be.

QUIVIS, whosoever, any one.

These, from ALIQUIS to QUIVIS, are declined like the *Qui* and *Quis* of which they are compounded (see Paragraphs 44 and 46); as: *Aliquis, Aliqua, Aliquod*, or *Aliquid*; and so on with the rest.

ECQUISNAM, who? what? Declined, *ecquisnam, ecquænam, equodnam.*

UNUSQUISQUE, every one. Declined, *unusquisque, unaquæque, unumquodque.*

MULTI, many, or many people. Declined, *multi, multorum*, &c.

PAUCI, few, or few people. Declined, *pauci, paucorum*, &c.

CÆTER, or CÆTERUS, the other, the rest. Declined, *cæterus, cætera, cæterum*, &c.

EGOMET, I myself.

NOSMET,
NOSMETIPSI, } we ourselves.

TUTE, thou thyself.

VOSMET,
VOSMETIPSI, } you yourselves.

MECUM, with me.

TECUM, with thee.

NOBISCUM, with us.

VOBISCUM, with you.

SECUM, with him, her, it, them.

There are some of these, particularly *alius, alienus, alter, uter, uterque, idem, multi, pauci*, and *cæter*, which are generally considered as Adjectives rather than as pronouns. But they are often used in a sense to justify me in placing them here.

CHAPTER VII.

Etymology of Adjectives.

48. In Adjectives we have to consider *Number, Gender, Case,* and *Degree.*

49. They vary in termination in the same manner as nouns, to express *Number, Gender,* and *Case*; and their variations are generally like those of such nouns as they resemble in the Nominative Singular. But to explain these variations more fully, Latin Adjectives are divided into three classes.

50. Those of the FIRST CLASS have their Nominative Singular of the Masculine Gender ending in *us* or *er*; and they not only change to express Number and Case, but they also change in both Numbers to express the three Genders. As:

Bonus, good.

	Singular.				**Plural.**		
	Masc.	*Fem.*	*Neut.*		*Masc.*	*Fem.*	*Neut.*
N.	*Bonus*	*bona*	*bonum*	N.	*Boni*	*bonæ*	*bona*
G.	*Boni*	*bonæ*	*boni*	G.	*Bonorum*	*bonarum*	*bonorum*
D.	*Bono*	*bonæ*	*bono*	D.	*Bonis*	*bonis*	*bonis*
A.	*Bonum*	*bonam*	*bonum*	A.	*Bonos*	*bonas*	*bona*
V.	*Bone*	*bona*	*bonum*	V.	*Boni*	*bonæ*	*bona*
A.	*Bono*	*bonâ*	*bono*	A.	*Bonis*	*bonis*	*bonis*

Tener, tender.

	Singular.				**Plural.**		
	Masc.	*Fem.*	*Neut.*		*Masc.*	*Fem.*	*Neut.*
N.	*Tener*	*tenera*	*tenerum*	N.	*Teneri*	*teneræ*	*tenera*
G.	*Teneri*	*teneræ*	*teneri*	G.	*Tenerorum*	*tenerarum*	*tenerorum*
D.	*Tenero*	*teneræ*	*tenero*	D.	*Teneris*	*teneris*	*teneris*
A.	*Tenerum*	*teneram*	*tenerum*	A.	*Teneros*	*teneras*	*tenera*
V.	*Tener*	*tenera*	*tenerum*	V.	*Teneri*	*teneræ*	*tenera*
A.	*Tenero*	*tenerâ*	*tenero*	A.	*Teneris*	*teneris*	*teneris*

Here we see that *bonus* and *tener* (Masculines) are declined like the noun OCULUS; *bona* and *tenera* (Feminines) like the noun ROSA; *bonum* and *tenerum* (Neuters) like the noun EXEMPLUM. See Paragraphs 24, 28.

51. Those of the SECOND CLASS are declined like nouns of the Third Declension (see Paragraph 24). They change to express Number and Case; but with these the Masculine and Feminine are alike, the only change to express Gender being in the *Nom. Acc.* and *Voc.* Singular and Plural, for the Neuter; as:

Tristis, sad.

	Singular.				Plural.		
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Tristis*	*tristis*	*triste*	N.	*Tristes*	*tristes*	*tristia*
G.	*Tristis*	*tristis*	*tristis*	G.	*Tristium*	*tristium*	*tristium*
D.	*Tristi*	*tristi*	*tristi*	D.	*Tristibus*	*tristibus*	*tristibus*
A.	*Tristem*	*tristem*	*triste*	A.	*Tristes*	*tristes*	*tristia*
V.	*Tristis*	*tristis*	*triste*	V.	*Tristes*	*tristes*	*tristia*
A.	*Tristi*	*tristi*	*tristi*	A.	*Tristibus*	*tristibus*	*tristibus.*

52. Those of the THIRD CLASS are also declined like nouns of the Third Declension, and are like the Adjectives of the SECOND CLASS, excepting that the Nominative Singular undergoes no change to distinguish the Neuter Gender from the Masculine and Feminine; as:

Prudens, prudent.

	Singular.				Plural.		
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	*Prudens*	*prudens*	*prudens*	N.	*Prudentes*	*prudentes*	*prudentia*
G.	*Prudentis*	*prudentis*	*prudentis*	G.	*Prudentium*	*prudentium*	*prudentium*
D.	*Prudenti*	*prudenti*	*prudenti*	D.	*Prudentibus*	*prudentibus*	*prudentibus*
A.	*Prudentem*	*prudentem*	*prudens*	A.	*Prudentes*	*prudentes*	*prudentia*
V.	*Prudens*	*prudens*	*prudens*	V.	*Prudentes*	*prudentes*	*prudentia*
A.	*Prudente*	*prudente*	*prudente*	A.	*Prudentibus*	*prudentibus*	*prudentibus*

Note, that generally speaking Adjectives of the 2nd and 3rd Class may end in their Ablative Singular either in *e* or in *i*; as *Prudens,* which may be *prudente* or *prudenti*. But if the Neuter end in *e,* as with *Triste,* the Ablative Singular always ends in *i*.

53. The Latin Adjectives of *Number,* and those of *Numerical Order,* are as in the two following lists :

Adjectives of Number.

1 unus	8 octo	15 quindecim
2 duo	9 novem	16 sexdecim
3 tres	10 decem	17 septendecim
4 quatuor	11 undecim	18 octodecim
5 quinque	12 duodecim	19 novendecim
6 sex	13 tredecim	20 viginti
7 septem	14 quatuordecim	

21	{ viginti unus, *or* unus et viginti }	90 nonaginta	1,000 mille
22	{ viginti duo, *or* duo et viginti }	100 centum 200 ducenti	2,000 { duo millia, *or* bis mille }
30 triginta		300 trecenti	10,000 { decem millia, *or* decies mille }
40 quadraginta		400 quadringenti	
50 quinquaginta		500 quingenti	
60 sexaginta		600 sexcenti	20,000 { viginti mil- lia, *or* vicies mille }
70 septuaginti		700 septingenti	
80 octoginta		900 nongenti	

Adjectives of Numerical Order.

1st primus	21st vigesimus primus
2nd secundus	30th trigesimus
3rd tertius	40th quadragesimus
4th quartus	50th quinquagesimus
5th quintus	60th sexagesimus
6th sextus	70th septuagesimus
7th septimus	80th octogesimus
8th octavus	90th nonagesimus
9th nonus	100th centesimus
10th decimus	200th ducentesimus
11th undecimus	300th trecentesimus
12th duodecimus	400th quadringentesimus
13th decimus tertius	500th quingentesimus
14th decimus quartus	600th sexcentesimus
15th decimus quintus	700th septingentesimus
16th decimus sextus	800th octingentesimus
17th decimus septimus	900th nongentesimus
18th decimus octavus	1,000th millesimus
19th decimus nonus	2,000th bis millesimus
20th vigesimus	

54. Of the *Numerical Adjectives, unus,* one ; *duo,* two ; and *tres,* three ; are declinable as follows :

	Singular.				*Plural.*		
	Masc.	*Fem.*	*Neut.*		*Masc.*	*Fem.*	*Neut.*
N.	*Unus*	*una*	*unum*	N.	*Uni*	*unæ*	*una*
G.	*Unius*	*unius*	*unius*	G.	*Unorum*	*unarum*	*unorum*
D.	*Uni*	*uni*	*uni*	D.	*Unis*	*unis*	*unis*
A.	*Unum*	*unam*	*unum*	A.	*Unos*	*unas*	*una*
V.	*Une*	*una*	*unum*	V.	*Uni*	*unæ*	*una*
A.	*Uno*	*unâ*	*uno*	A.	*Unis*	*unis*	*unis*

c 5

	Singular.				*Plural.*		
N.	*Duo*	*duæ*	*duo*	N.	*Tres*	*tres*	*tria*
G.	*Duorum*	*duarum*	*duorum*	G.	*Trium*	*trium*	*trium*
D.	*Duobus*	*duabus*	*duobus*	D.	*Tribus*	*tribus*	*tribus*
A.	*Duos* or *o*	*duas*	*duo*	A.	*Tres*	*tres*	*tria*
V.	*Duo*	*duæ*	*duo*	V.	*Tres*	*tres*	*tria*
A.	*Duobus*	*duabus*	*duobus*	A.	*Tribus*	*tribus*	*tribus*

But none of those from *quatuor* to *centum* undergo any change.
From *ducenti* to *nongenti*, they are declined like the plural of
BONUS (see Paragraph 50): *ducenti*, *ducentæ*, *ducenta*, &c. And
mille, indeclinable in the Singular, makes *millia*, *millium*, *millibus*,
in the Plural.

55. Those in the second list, *primus*, *secundus*, &c., are all de-
clined in the same way as BONUS; as: *primus*, *prima*, *primum*,
Singular; *primi*, *primæ*, *prima*, Plural: and so on with the rest.

56. The following also should be observed:

> AMBO, both, is declined like *duo* (see Paragraph 54): *ambo*,
> *ambæ*, *ambo*, &c.
>
> TOT, how many, and *quot*, so many, and their compounds,
> *totidem*, *quotquot*, &c. are indeclinable.
>
> SINGULI, one by one; BINI, two by two; TERNI, three by
> three; are Plurals declined like BONUS: *singuli*, *singula*,
> *singula*, &c.
>
> PLUS, more, is declined *plus*, *pluris*, &c. In the Nom.
> Plural it is *plure*, *plura*, or *pluria*; Gen. *plurium*; Dat.
> and Abl. *pluribus*.
>
> VETUS or VETER, ancient, is declined, *vetus* or *veter*, *veteris*, &c.
>
> PAR, even or equal, is declined *par*, *paris*, &c., and *parum*
> in the Gen. Plural.

56. The DEGREES of Adjectives are three; in Latin the same
as in English: they are, the *Positive*, the *Comparative*, and the
Superlative.

57. The Adjective is in the *Positive* Degree, when it expresses a
quality or characteristic of the person or thing that it is applied to,
without reference to any other person or thing; and thus it is dis-
tinguished from the other two Degrees, in both of which the ad-
jective represents the person or thing relatively to, that is, as *com-
pared with*, or as *exceeding* in some way, some other person or
thing. For example:

> Thomas is *wise*.
> Thomas is *wiser* than John.
> Thomas is the *wisest* man.

Here *wise* is in the Positive Degree, *wiser* in the Comparative, and

wisest in the Superlative. The Latin Adjectives, as well as the English, form their Comparative and Superlative Degrees from the Positive, according to certain rules, to which rules there are certain exceptions. For the Latin, as follows :

RULE 1.—THE COMPARATIVE.—This is formed by adding *or* to the first Case of the Positive that ends in *i*, for the masculine and feminine, and by adding *us* in the same way for the neuter. Thus, *doctus*, learned, and *tristis*, sad, are declined : Nom. *doctus*, Gen. *docti*, &c. Nom. *tristis*, Gen. *tristis*, Dat. *tristi*, &c. ; and therefore, to make the Comparative, it must be :

Masc.	Fem.	Neut.
doctior,	*doctior*,	*doctius*, more learned.
tristior,	*tristior*,	*tristius*, sadder, or more sad.

RULE 2.—THE SUPERLATIVE.—This is formed by adding *ssimus* to the first Case of the Positive that ends in *i*, for the masculine ; *ssima* for the feminine, and *ssimum* for the neuter. Thus, again, with *doctus* and *tristis* for examples :

Masc.	Fem.	Neut.
doctissimus,	*doctissima*,	*doctissimum*, most learned.
tristissimus,	*tristissima*,	*tristissimum*, saddest, or most sad.

EXCEPTION 1.—When the Positive ends in *er*, the Superlative is formed by adding *rimus* for the masculine, *rima* for the feminine, and *rimum* for the neuter ; as of *tener*, tender, are formed :

Masc.	Fem.	Neut.
tenerrimus,	*tenerrima*,	*tenerrimum*, tenderest, or most tender.

EXCEPTION 2.—There are some Adjectives which, in the Positive, end in *lis*, and which form their Superlative by changing the final *is* into *limus* :

agilis, nimble ;	*agillimus*, nimblest, or most nimble.
facilis, easy ;	*facillimus*, easiest, or most easy.
gracilis, slender ;	*gracillimus*, slenderest, or most slender.
docilis, docile ;	*docillimus*, most docile.
humilis, low ;	*humillimus*, lowest, or most low.
similis, like ;	*simillimus*, most like.
imbecillis, weak ;	*imbecillimus*, weakest, or most weak.

EXCEPTION 3.—The following, also, are a class of excep-
tions, some being irregular both in the Comparative
and Superlative; some regular in the Comparative,
but irregular in the Superlative; and some irregular
in the Comparative, and wanting in the Superlative.

Positive.	Comparative.	Superlative.
Bonus, good,	*melior*,	*optimus*.
Malus, bad,	*pejor*,	*pessimus.*
Magnus, great,	*major*,	*maximus*.
Parvus, little,	*minor*,	*minimus*.
Multus, much,	*plus*,	*plurimus*.
Superus, high,	*superior*,	*supremus*, or *summus*.
Inferus, low,	*inferior*,	*infimus*, or *imus*.
Intus, inward,	*interior*,	*intimus*.
Externus, outward,	*exterior*,	*extremus*, or *extimus*.
Exterus, foreign,	*exterior*,	*extremus*, or *extimus*.
Dives, rich,	*ditior*,	*ditissimus*.
Nequam, wicked,	*nequior*,	*nequissimus*.
Posterus, near after,	*posterior*,	*postremus*.
Dexter, right-handed,	*dexterior*,	*dextimus*.
Deter, bad,	*deterior*,	*deterrimus*.
Senex, old,	*senior*,	————.
Juvenis, young,	*junior*,	————.
Sinister, left-handed,	*sinisterior*,	————.

EXCEPTION 4.—There are a few Adjectives in the Compa-
rative Degree which are derived from Adverbs or Pre-
positions, and form their Superlative irregularly; as
follows:

		Comparative.	Superlative.
From	*Citra*, near	*citerior*,	*citimus*.
	Prope, near	*proprior*,	*proximus*.
	Præ, before,	*prior*,	*primus*.
	Ultra, beyond,	*ulterior*,	*ultimus*.

EXCEPTION 5.—Adjectives derived from the verbs *volo*, to
be willing, *facio*, to do, and *dico*, to say, form their
Comparative in *entior*, and their Superlative in *entis-
simus*, if the Positive ends in *volus, ficus, dicus*, as:

Positive.	Comparative.	Superlative.
Benevolus, benevolent,	*benevolentior*,	*benevolentissimus*.
Munificus, liberal,	*munificentior*,	*munificentissimus*.
Maledicus, abusive,	*maledicentior*,	*maledicentissimus*.

58. There is one thing more to be observed as relates to COM-
PARISON. We have two ways of expressing both the Comparative
and the Superlative; the one by a change in the Adjective itself,
and the other by using an Adverb with the Adjective in the Positive
Degree; Thomas is *wiser* (or *more wise*) than John; Thomas is the
wisest (or *most wise*) man. In Latin it is the same; and in that
language, as in ours, there are some Adjectives in particular that
require these two degrees to be expressed in the latter mode.
When the Latin Adjective ends in *us*, the *us* being preceded by a
vowel, the rule is, that the Comparative and Superlative are to be
expressed with the adverb, as: *magis pius*, more pious; *maximè
pius*, most pious; *magis conspicuus*, more conspicuous; *maximè
conspicuus*, most conspicuous. In other cases the degree may be
expressed in either way, by the ending of the Adjective or by
using the Adverb. The Adverbs used in Latin for this purpose
are, *magis*, more, for the Comparative; and *maximè*, most; *valdè*,
very much, greatly; *perquàm*, very; *sanè*, truly; *admodum*, ex-
tremely, and some others, for the Superlative. But for further
remarks on this matter, see Paragraphs from 114 to 126.

CHAPTER VIII.

Etymology of Verbs.

59. There are ten things to be considered in Latin Verbs, namely, the *Conjugation;* the *Gender* or *Sort;* the *Person;* the *Number;* the *Time;* the *Mode;* the *Participle;* the *Gerund;* the *Supine;* and the *Government.* In Etymology, however, we have the *Conjugation* only to attend to. For the other matters see Paragraph 143.

60. CONJUGATION means a *joining* or *uniting together.* The term is derived from the Latin *con,* with, and *jugum,* a yoke ; and in Latin the verb *conjugo,* from which comes our verb to *conjugate,* means to *unite,* or *join together,* or, more literally, to *yoke together.* This word, then, as a grammatical term, means to join together, or to connect all under one view, and in their proper order, the various changes in form of a verb. The same term might also be employed in treating of Nouns, Pronouns, and Adjectives; since all these parts of speech are subject to changes in spelling : but the changes of these are sufficiently distinguished by the terms *Gender, Number,* and *Case.*

61. There are FOUR CONJUGATIONS of verbs in the Latin language. And the verbs are said to belong to the *first,* to the *second,* to the *third,* or to the *fourth* conjugation, according as they end in the Infinitive Mode, which they commonly do in one or other of these ways, in *āre,* in *ēre,* in *ĕre,* or in *īre.*

The 1st Conjugation : as, $\begin{cases} \text{AMĀRE,} \\ \text{to love.} \end{cases}$

The 2nd Conjugation : as, $\begin{cases} \text{DOCĒRE,} \\ \text{to teach.} \end{cases}$

The 3rd Conjugation : as, $\begin{cases} \text{LEGĔRE,} \\ \text{to read.} \end{cases}$

The 4th Conjugation : as, $\begin{cases} \text{AUDĪRE,} \\ \text{to hear.} \end{cases}$

The Latin verbs are classed in this way : those of the 1st Conjugation have the *a* before the final *re* of the Infinitive Mode pro-

nounced long; those of the 2nd have the *e* before the *re* pronounced long; those of the 3rd have the *e* before the *re* pronounced short; those of the 4th have the *i* before the *re* pronounced long.

62. Active verbs are said to be ACTIVE or PASSIVE : as, *amare,* to love (active), *amari,* to be loved (passive). In English, we form the passive by simply employing the verb *to be* along with the passive participle of the active verb. In Latin it is very different: in that language the passive sense is expressed by a change in the ending of the active verb itself, except in some parts of it, in which parts the meaning is expressed as in English, by employing the verb *esse,* to be, along with the passive participle of the active verb.

63. Some Latin verbs are called VERBS DEPONENT, as *imitari,* to imitate. Some of these are active verbs; and yet they are made a distinct class in Etymology, because they are conjugated like passive verbs. Some of these are of the 1st, some of the 2nd, some of the 3rd, and some of the 4th Conjugation. (See Paragraph 159.)

64. Verbs are said to be REGULAR or IRREGULAR. The irregulars will be separately treated of (see Paragraph 66). We have at present to do with the *regular* verbs in particular; and in treating of them the order will be as follows. The first two pages will contain a conjugation of the verb *Esse,* to be; which verb, though irregular, I give in this place, on account of its importance as an auxiliary when used in conjugating the passive and deponent verbs. The next eight pages will contain the full conjugations of *Amare, Docere, Legere,* and *Audire,* all regular verbs, and here given as models by which to conjugate other regulars. The next eight pages will contain the same four verbs conjugated in the passive form, alike serving as models for others in that form. Finally, the next two pages will contain two TABLES, to exhibit, in one view, something of the FOUR CONJUGATIONS as compared with each other.

65. I may observe in this place, that though the termination in *are, ere,* or *ire,* is called the Infinitive or root of the verb, it is, nevertheless, not by this, but by the *First Person Singular of the Indicative Mode,* that the English distinguish one Latin verb from another. In our schools they speak of "*the verb* AMO," &c. and not "*the verb* AMARE." And, therefore, in our Dictionaries of the Latin language, it is for this *First Person,* and not for the *Infinitive,* that we have to look.

CONJUGATION OF

ESSE, to be.

INFINITIVE MODE.

Esse | to be ‖ *fuisse* | to have been ‖ *fore,* or *futūrum esse* | to be about to be

INDICATIVE MODE.

Present Time.

sum	I am	sumus	we are
es	thou art	estis	you are
est	he is	sunt	they are

Past Imperfect Time.

eram	I was	erāmus	we were
eras	thou wast	erātis	you were
erat	he was	erant	they were

Past Perfect Time.

fui	I have been	fuimus	we have been
fuisti	thou hast been	fuistis	you have been
fuit	he has been	fuērunt, or fuēre	they have been

Past more Perfect Time.

fueram	I had been	fuerāmus	we had been
fueras	thou hadst been	fuerātis	you had been
fuerat	he had been	fuerant	they had been

Future Time.

ero	I shall be	erimus	we shall be
eris	thou shalt be	eritis	you shall be
erit	he shall be	erunt	they shall be

IMPERATIVE MODE.

——	——	simus	let us be
es, or esto	be thou	este, or estōte	be you
esto	let him be	sunto	let them be

SUBJUNCTIVE MODE.

Present Time.

sim	I may be	*simus*	we may be
sis	thou mayest be	*sitis*	you may be
sit	he may be	*sint*	they may be

Past Imperfect Time.

essem	I might be	*essēmus*	we might be
esses	thou mightest be	*eesētis*	you might be
esset	he might be	*essent*	they might be

Past Perfect Time.

fuerim	I may have been	*fuerimus*	we may have been
fueris	thou mayest have been	*fueritis*	you may have been
fuerit	he may have been	*fuerint*	they may have been

Past more Perfect Time.

fuissem	I might have been	*fuissēmus*	we might have been
fuisses	thou mightest have been	*fuissētis*	you might have been
fuisset	he might have been	*fuissent*	they might have been

Future Time.

fuero	I shall have been	*fuerĭmus*	we shall have been
fueris	thou shalt have been	*fueritis*	you shall have been
fuerit	he shall have been	*fuerint*	they shall have been

PARTICIPLES.

Present Time.		*Future Time.*	
ens	being (obsolete)	*futūrus*	about to be

MODEL OF THE FIRST CONJUGATION, ACTIVE.

INFINITIVE MODE.

Amāre | to love ‖ *amavisse* | to have loved ‖ *amatūrum esse*] to be about to love

INDICATIVE MODE.

Present Time.

amo	I love	amāmus	we love
amas	thou lovest	amātis	you love
amat	he loves	amant	they love

Past Imperfect Time.

amābam	I loved	amabāmus	we loved
amābas	thou lovedst	amabātis	you loved
amābat	he loved	amābant	they loved

Past Perfect Time.

amāvi	I have loved	amavimus	we have loved
amavisti	thou hast loved	amavistis	you have loved
amāvit	he has loved	amavērunt, or amavēre	they have loved

Past more Perfect Time.

amaveram	I had loved	amaverāmus	we had loved
amaveras	thou hadst loved	amaverātis	you had loved
amaverat	he had loved	amaverant	they had loved

Future Time.

amābo	I shall love	amābimus	we shall love
amābis	thou shalt love	amābitis	you shall love
amābit	he shall love	amābunt	they shall love

IMPERATIVE MODE.

‾‾	‾‾	amēmus	let us love
ama, or amāto	love thou	amāte, or amatōte	love you
amet, or amāto	let him love	ament, or amanto	let them love

SUBJUNCTIVE MODE.

Present Time.

amem	I may love	amēmus	we may love
ames	thou mayest love	amētis	you may love
amet	he may love	ament	they may love

Past Imperfect Time.

amārem	I might love	amarēmus	we might love
amāres	thou mightest love	amarētis	you might love
amāret	he might love	amārent	they might love

Past Perfect Time.

amaverim	I may have loved	amaverimus	we may have loved
amaveris	thou mayest have loved	amaveritis	you may have loved
amaverit	he may have loved	amaverint	they may have loved

Past more Perfect Time.

amavissem	I might have loved	amavissēmus	we might have loved
amavisses	thou mightest have loved	amavissētis	you might have loved
amavisset	he might have loved	amavissent	they might have loved

Future Time.

amavero	I shall have loved	amaverimus	we shall have loved
amaveris	thou shalt have loved	amaveritis	you shall have loved
amaverit	he shall have loved	amaverint	they shall have loved

PARTICIPLES.

Present Time.   *Future Time.*

amans | loving ‖ amatūrus | about to love

GERUNDS.   SUPINE.

amandi	of loving		
amando	in loving	amātum	to love.
amandum	to love		

MODEL OF THE SECOND CONJUGATION, ACTIVE.

INFINITIVE MODE.

Docēre | to teach || *docuisse* | to have taught || *doctūrum esse* | to be about to teach

INDICATIVE MODE.

Present Time.

doceo	I teach	docēmus	we teach
doces	thou teachest	docētis	you teach
docet	he teaches	docent	they teach

Past Imperfect Time.

docēbam	I taught	docebāmus	we taught
docēbas	thou taughtest	docebātis	you taught
docēbat	he taught	docēbant	they taught

Past Perfect Time.

docui	I have taught	docuimus	we have taught
docuisti	thou hast taught	docuistis	you have taught
docuit	he has taught	docuērunt, or docuēre	they have taught

Past more Perfect Time.

docueram	I had taught	docuerāmus	we had taught
docueras	thou hadst taught	docuerātis	you had taught
docuerat	he had taught	docuerant	they had taught

Future Time.

docēbo	I shall teach	docēbimus	we shall teach
docēbis	thou shalt teach	docēbitis	you shall teach
docēbit	he shall teach	docēbunt	they shall teach

IMPERATIVE MODE.

——	——	doceāmus	let us teach
doce, or docēto	teach thou	docēte, or docetēte	teach you
doceat, or docēto	let him teach	doceant, or docento	let them teach

SUBJUNCTIVE MODE.

Present Time.

doceam	I may teach	*doceāmus*	we may teach
doceas	thou mayest teach	*doceātis*	you may teach
deceat	he may teach	*doceant*	they may teach

Past Imperfect Time.

docērem	I might teach	*docerēmus*	we might teach
docēres	thou mightest teach	*docerētis*	you might teach
docēret	he might teach	*docērent*	they might teach

Past Perfect Time.

docuerim	I may have taught	*docuerimus*	we may have taught
docueris	thou mayest have taught	*docueritis*	you may have taught
docuerit	he may have taught	*decuerint*	they may have taught

Past more Perfect Time.

docuissem	I might have taught	*docuissēmus*	we might have taught
docuisses	thou mightest have taught	*docuissētis*	you might have taught
docuisset	he may have taught	*docuissent*	they might have taught

Future Time.

docuero	I shall have taught	*docuerimus*	we shall have taught
ducueris	thou shalt have taught	*docueritis*	you shall have taught
docuerit	he shall have taught	*docuerint*	they shall have taught

PARTICIPLES.

Present Time.		*Future Time.*	
docens	teaching	*doctūrus*	about to teach

GERUNDS.   SUPINE.

docendi	of teaching		
docendo	in teaching	*doctum*	to teach
docendum	to teach		

MODEL OF THE THIRD CONJUGATION, ACTIVE.

INFINITIVE MODE.

Legĕre | to read || *legisse* | to have read || *lectūrum esse* | to be about to read

INDICATIVE MODE.

Present Time.

lego	I read	*legimus*	we read
legis	thou readest	*legitis*	you read
legit	he reads	*legunt*	they read

Past Imperfect Time.

legēbam	I read	*legebāmus*	we read
legēbas	thou readest	*legebātis*	you read
legĕbat	he read	*legēbant*	they read

Past Perfect Time.

legi	I have read	*legimus*	we have read
legisti	thou hast read	*legistis*	you have read
legit	he has read	*legērunt,* or *legĕre*	they have read

Past more Perfect Time.

legeram	I had read	*legerāmus*	we had read
legeras	thou hadst read	*legerātis*	you had read
legerat	he had read	*legerant*	they had read

Future Time.

legam	I shall read	*legēmus*	we shall read
leges	thou shalt read	*legētis*	you shall read
leget	he shall read	*legent*	they shall read

IMPERATIVE MODE.

lege, or *legito*	——— read thou	*legāmus*	let us read
legat, or *legito*	let him read	*legite,* or *legitōte*	read you
		legant, or *legunto*	let them read

SUBJUNCTIVE MODE.

Present Time.

legam	I may read	*legāmus*	we may read
legas	thou mayest read	*legātis*	you may read
iegat	he may read	*legant*	they may read

Past Imperfect Time.

legerem	I might read	*legerēmus*	we might read
legeres	thou mightest read	*legerētis*	you might read
legeret	he might read	*legerent*	they might read

Past Perfect Time.

legerim	I may have read	*legerimus*	we may have read
legeris	thou mayest have read	*legeritis*	you may have read
legerit	he may have read	*legerint*	they may have read

Past more Perfect Time.

legissim	I might have read	*legissēmus*	we might have read
legisses	thou mightest have read	*legissītis*	you might have read
legisset	he might have read	*legissent*	they might have read

Future Time.

legero	I shall have read	*legerīmus*	we shall have read
legeris	thou shalt have read	*legeritis}*	you shall have read
legerit	he shall have read	*legerint*	they shall have.read

PARTICIPLES.

Present Time.		*Future Time.*	
legens	reading	*lectūrus*	about to read

GERUNDS.		SUPINE.	
legendi	of reading		
legendo	in reading	*lectum*	to read
legendum	to read		

MODEL OF THE FOURTH CONJUGATION, ACTIVE.

INFINITIVE MODE.

Audīre | to hear||*audivisse* | to have heard || *auditūrum esse*|to be about to hear

INDICATIVE MODE.

Present Time.

audio	1 hear		audīmus	we hear
audis	thou hearest		audītis	you hear
audit	he hears		audiunt	they hear

Past Imperfect Time.

audiēbam	I heard		audiebāmus	we heard
audiēbas	thou heardst		audiebātis	you heard
audiēbat	he heard		audiēbant	they heard

Past Perfect Time.

audīvi	I have heard	audivimus		we have heard
audivisti	thou hast heard	audivistis		you have heard
audīvit	he has heard	auditērunt, or audivēre		they have heard

Past more Perfect Time.

audiveram	I had heard		audiverāmus	we had heard
audiveras	thou hadst heard		audiverātis	you had heard
audiverat	he had heard		audiverant	they had heard

Future Time.

audiam	I shall hear		audiēmus	we shall hear
audies	thou shalt hear		audiētis	you shall hear
audiet	he shall hear		audient	they shall hear

IMPERATIVE MODE.

———	———		audiāmus	let us hear
audi, or audīto	hear thou		audīte, or auditōte	hear you
audiat, or audīto	let him hear		audiunt, or audiunto	let them hear

SUBJUNCTIVE MODE.

Present Time.

audiam	I may hear	*audiāmus*	we may hear
audias	thou mayest hear	*audiātis*	you may hear
audiat	he may hear	*audiant*	they may hear

Past Imperfect Time.

audīrem	I might hear	*audirēmus*	we might hear
audīres	thou mightest hear	*audirētis*	you might hear
audiret	he might hear	*audīrent*	they might hear

Past Perfect Time.

audiverim	I may have heard	*audiverimus*	we may have heard
audiveris	thou mayest have heard	*audiveritis*	you may have heard
audiverit	he may have heard	*audiverint*	they may have heard

Past More Perfect Time.

audivissem	I might have heard	*audivissēmus*	we might have heard
audivisses	thou mightest have heard	*audivissētis*	you might have heard
audivisset	he might have heard	*audivissent*	they might have heard

Future Time.

audivero	I shall have heard	*audiverimus*	we shall have heard
audiveris	thou shalt have heard	*audiveritis*	you shall have heard
audiverit	he shall have heard	*audiverint*	they shall have heard

PARTICIPLES.

Present Time.		*Future Time.*	
audiens	hearing	*auditūrus*	about to hear

GERUNDS.		SUPINE.	
audiendi	of hearing	*auditum*	to hear
audiendo	in hearing		
audiendum	to hear		

D

MODEL OF THE FIRST CONJUGATION, PASSIVE.

INFINITIVE MODE.

Amāri | to be loved || *amatum esse* | to have been loved
amatum iri | to be about to be loved.

INDICATIVE MODE.

Present Time.

I am loved, thou art, &c.

amor	*amāmur*
amāris, or *amāre*	*amāmini*
amātur	*amantur*

Past Imperfect Time.

I was loved, thou wast, &c.

amābar	*amabāmur*
amabāris, or *amabāre*	*amabāmini*
amabātur	*amabāntur*

Past Perfect Time.

I have been loved, thou hast been, &c.

amātus sum, or *fui*	*amāti sumus*, or *fuimus*
amātus es, or *fuisti*	*amāti estis*, or *fuistis*
amātus est, or *fuit*	*amāti sunt*, or *fuĕrunt*, or *fuĕri.*

Past More Perfect Time.

I had been loved, thou hadst been, &c.

amātus eram, or *fueram*	*amāti erāmus*, or *fuerāmus*
amātus eras, or *fueras*	*amāti erātis*, or *fuerātis*
amātus erat, or *fuerat*	*amāti erant*, or *fuerant.*

Future Time.

I shall be loved, thou shalt be, &c.

amābor	*amabimur*
amāberis, or *amābere*	*amabimini*
amābitur	*amabūntur*

IMPERATIVE MODE,

Be thou loved, let him be, &c.

	amēmur
amāre, or *amātor*	*amāmini*, or *amāminor*
amētur, or *amātor*	*amēntur*, or *amāntor*

SUBJUNCTIVE MODE.

Present Time.

I may be loved, thou mayest be, &c.

amer	amēmur
amēris, or amēre	amēmini
amētur	amentur

Past Imperfect Time.

I might be loved, thou mightest be, &c.

amārer	amarēmur
amarēris, or amarēre	amarēmini
amerētur,	amarēntur

Past Perfect Time.

I may have been loved, thou mayst be, &c.

amātus sim, or fuerim	amāti simus, or fuerimus
amātus sis, or fueris	amāti sitis, or fueritis
amātus sit, or fuerit	amāti sint, or fuerint

Past More Perfect Time.

I might have been loved, thou mightest have been, &c.

amātus essem, or fuissem	amāti essēmus, or fuissēmus
amātus esses, or fuisses	amāti essētis, or fuissētis
amātus esset, or fuisset	amāti essent, or fuissent

Future Time.

I shall have been loved, thou shalt have been, &c.

amātus ero, or fuero	amāti erimus, or fuerimus
amātus eris, or fueris	amāti eritis, or fueritis
amātus erit, or fuerit	amāti erunt, or fuerint

PARTICIPLES.

Present Time.		Future Time.	
amātus	loved	amāndus	about to be loved

SUPINE.

amātu ‖ to love, or, to be loved

MODEL OF THE SECOND CONJUGATION, PASSIVE.

INFINITIVE MODE.

Docēri　|　to be taught　‖　doctum esse　|　to have been taught
　　　　　doctum iri　‖　to be about to be taught

INDICATIVE MODE.

Present Time.

I am taught, thou art, &c.

doceor	docēmur
docēris, or docēre	docēmini
docētur	docentur

Past Imperfect Time.

I was taught, thou wast, &c.

docēbar	docebāmur
docebāris, or docebāre	docebāmini
docebātur	docebāntur

Past Perfect Time.

I have been taught, thou hast been, &c.

doctus sum, or fui	docti sumus, or fuimus
doctus es, or fuisti	docti estis, or fuistis
doctus est, or fuit	docti sunt, or fuerunt, or fuēre.

Past More Perfect Time.

I had been taught, thou hadst been, &c.

doctus eram, or fueram	docti erāmus, or fuerāmus
doctus eras, or fueras	docti erātis, or fuerātis
doctus erat, or fuerat	docti erant, or fuerant

Future Time.

I shall be taught, thou shalt be, &c.

docēbor	docebimur
docēberis, or docēbere	docebimini
docēbitur	docebūntur

IMPERATIVE MODE.

Be thou taught, let him be, &c.

————	doceāmur
docēre, or docētor	docēmini, or docēminor
doceātur, or docētor	doceāntur, or docentor.

SUBJUNCTIVE MODE.

Present Time.

I may be taught, thou mayest be, &c.

docear	*doceāmur*
doceāris, or *doceāre*	*doceāmini*
doceātur	*doceāntur*

Past Imperfect Time.

I might be taught, thou mightest be, &c.

docērer	*docerēmur*
docerēris, or *docerēre*	*docerēmini*
docerētur	*docerēntur*

Past Perfect Time.

I may have been taught, thou mayest have been, &c.

doctus sim, or *fuerim*	*docti simus*, or *fuerimus*
doctus sis, or *fueris*	*docti sitis*, or *fueritis*
doctus sit, or *fuerit*	*docti sint*, or *fuerint*

Past More Perfect Time.

I might have been taught, thou mightest have been, &c.

doctus essem, or *fuissem*	*docti essēmus*, or *fuissēmus*
doctus esses, or *fuisses*	*docti essētis*, or *fuissētis*
doctus esset, or *fuisset*	*docti essent*, or *fuissent*

Future Time.

I shall have been taught, thou shalt have been, &c.

doctus ero, or *fuero*	*docti erimus*, or *fuerimus*
doctus eris, or *fueris*	*docti eritis*, or *fueritis*
doctus erit, or *fuerit*	*docti erunt*, or *fuerint*

PARTICIPLES.

Present Time.	*Future Time.*
doctus	taught	*docēndus*	about to be taught

SUPINE.

doctu | to teach, *or*, to be taught.

MODEL OF THE THIRD CONJUGATION, PASSIVE.

INFINITIVE MODE.

Legi|to be read‖*lectum esse*|to have been read‖*lectum iri*|to be about to be read

INDICATIVE MODE.

Present Time.

I am read, thou art, &c.

legor	*legimur*
legeris, or *legere*	*legimini*
legitur	*leguntur*

Past Imperfect Time.

I was read, thou wast, &c.

legëbar	*legebāmur*
legebāris, or *legebāre*	*legebāmini*
legebātur	*legebāntur*

Past Perfect Time.

I have been read, thou hast been, &c.

lectus sum, or *fui*	*lecti sumus,* or *fuimus*
lectus es, or *fuisti*	*lecti estis,* or *fuistis*
lectus est, or *fuit*	*lecti sunt,* or *fuërunt,* or *fuëre*

Past More Perfect Time.

I had been read, thou hadst been, &c.

lectus eram, or *fueram*	*lecti erāmus,* or *fuerāmus*
lectus eras, or *fueras*	*lecti erātis,* or *fuerātis*
lectus erat, or *fuerat*	*lecti erant,* or *fuerant*

Future Time.

I shall be read, thou shalt be, &c.

legar	*legēmur*
legëris, or *legëre*	*legēmini*
legëtur	*legëntur*

IMPERATIVE MODE.

Be thou read, let him be, &c.

———	*legāmur*
legerĕ, or *legitor*	*legīmini,* or *legīminor*
legātur, or *legitor*	*legāntur,* or *legūntor*

SUBJUNCTIVE MOOD.

Present Time.

I may be read, thou mayest be, &c.

legar	*legāmur*
legāris, or *legāre*	*legāmini*
legātur	*legāntur*

Past Imperfect Time.

I might be read, thou mightest be, &c.

legerer	*legerēmur*
legerēris, or *legerēre*	*legerēmini*
legerētur	*legerēntur*

Past Perfect Time.

I may have been read, thou mayest have been, &c.

lectus sim, or *fuerim*	*lecti simus*, or *fuerimus*
lectus sis, or *fueris*	*lecti sitis*, or *fueritis*
lectus sit, or *fuerit*	*lecti sint*, or *fuerint*

Past More Perfect Time.

I might have been read, thou mightest have been, &c.

lectus essem, or *fuissem*	*lecti essēmus*, or *fuissēmus*
lectus esses, or *fuisses*	*lecti essētis*, or *fuissētis*
lectus esset, or *fuisset*	*lecti essent*, or *fuissent*

Future Time.

I shall have been read, thou shalt have been, &c.

lectus ero, or *fuero*	*lecti erimus*, or *fuerimus*
lectus eris, or *fueris*	*lecti eritis*, or *fueritis*
lectus erit, or *fuerit*	*lecti erunt*, or *fuerint*

PARTICIPLES.

Present Time.	*Future Time.*
lectus | read	*legēndus* |· about to be read

SUPINE.

lectu \| to read, *or*, to be read.

MODEL OF THE FOURTH CONJUGATION, PASSIVE.

INFINITIVE MODE.

Audīri|to be heard‖*audītum esse*|to have been heard|*audītum iri*|to be about
[to be heard

INDICATIVE MODE.

Present Time.

I am heard, thou art, &c.

audior	*audīmur*
audīris, or *audīre*	*audīmini*
audītur	*audiūntu*

Past Imperfect Time.

I was heard, thou wast, &c.

audiĕbar	*audiebāmur*
audiebāris, or *audiebāre*	*audiebāmini*
audiebātur	*audiebāntur*

Past Perfect Time.

I have been heard, thou hast been, &c.

audītus sum, or *fui*	*audīti sumus*, or *fuimus*
audītus es, or *fuisti*	*audīti estis*, or *fuistis*
audītus est, or *fuit*	*audīti sunt*, or *fuĕrunt*, or *fuĕre*

Past More Perfect Time.

I had been heard, thou hadst been, &c.

audītus eram, or *fueram*	*audīti erāmus*, or *fuerāmus*
audītus eras, or *fueras*	*audīti erātis*, or *fuerātis*
audītus erat, or *fuerat*	*audīti erant*, or *fuerant*

Future Time.

I shall be heard, thou shalt be, &c.

audiar	*audiĕmur*
audiĕris, or *audiĕre*	*audiĕmini*
audiĕtur	*audiĕntur*

IMPERATIVE MODE.

Be thou heard, let him be, &c.

——	*audiāmur*
audīre, or *audītor*	*audīmini*, or *audīminor*
audiātur, or *auditor*	*audiāntur*, or *audiūntor*

SUBJUNCTIVE MODE.

Present Time.

I may be heard, thou mayest be, &c.

audiar	*audiāmur*
audiāris, or *audiāre*	*audiāmini*
audiātur	*audiāntur*

Past Imperfect Time.

I might be heard, thou mightest be, &c.

audīrer	*audirēmur*
audirēris, or *audirēre*	*audirēmini*
audirētur	*audirēntur*

Past Perfect Time.

I may have been heard, thou mayest have been, &c.

audītus sim, or *fuerim*	*audīti simus*, or *fuerimus*
audītus sis, or *fueris*	*audīti sitis*, or *fueritis*
audītus sit, or *fuerit*	*audīti sint*, or *fuerint*

Past More Perfect Time.

I might have been heard, thou mightest have been, &c.

audītus essem, or *fuissem*	*audīti essēmus*, or *fuissēmus*
audītus esses, or *fuisses*	*audīti essētis*, or *fuissētis*
audītus esset, or *fuisset*	*audīti essent*, or *fuissent.*

Future Time.

I shall have been heard, thou shalt have been, &c.

audītus ero, or *fuero*	*audīti erimus*, or *fuerimus*
audītus eris, or *fueris*	*audīti eritis*, or *fueritis*
audītus erit, or *fuerit*	*audīti erunt*, or *fuerint*

PARTICIPLES.

Present Time.	*Future Time.*
audītus | *heard*	*audiëndus* | about to be heard

SUPINE.

audītu \| to hear, *or*, to be heard.

A TABLE OF THE FOUR CONJUGATIONS, ACTIVE.

	1st CONJUGATION.	2nd CONJUGATION.	3rd CONJUGATION.	4th CONJUGATION.
INFINITIVE MODE				
Present Time	Amare	Docere	Legere	Audire
Past Time	amavisse	docuisse	legisse	audivisse
Future Time	amaturum esse	docturum esse	lecturum esse	auditurum esse
INDICATIVE MODE				
Present Time	amo, as, at	doceo, es, et	lego, is, it	audio, is, it
Past Imp. Time	amabam, as, at	docebam, as, at	legebam, as, at	audiebam, as, at
Past Per. Time	amavi, isti, it	docui, isti, it	legi, isti, it	audivi, isti, it
Past more Per.T.	amaveram, eras, erat	docueram, eras, erat	legeram, eras, erat	audiveram, eras, erat
Future Time	amabo, is, it	docebo, is, it	legam, es, et	audiam, es, et
IMPERATIVE MODE	—— ama, &c.	—— doce, &c.	—— lege, &c.	—— audi, &c.
SUBJUNCTIVE MODE				
Present Time	amem, es, et	doceam, as, at	legam, as, at	audiam, as, at
Past Imper. Time	amarem, es, it	docerem, es, et	legerem, es, et	audirem, es, et
Past Per. Time	amaverim, is, it	docuerim, is, it	legerim, is, it	audiverim, is, it
Past more Per.T.	amavissem, es, et	docuissem, es, et	legissem, es, et	audivissem, es, et
Future Time	amavero, is, it	docuero, is, it	legero, is, it	audivero, is, it
PARTICIPLES				
Present Time	amans	docens	legens	audiens
Future Time	amaturus	docturus	lecturus	auditurus
GERUNDS	amandi	docendi	legendi	audiendi
	amando	docendo	legendo	audiendo
	amandum	docendum	legendum	audiendum
SUPINE	amatum	doctum	lectum	auditum

A TABLE OF THE FOUR CONJUGATIONS, PASSIVE.

	1st CONJUGATION.	2nd CONJUGATION.	3rd CONJUGATION.	4th CONJUGATION.
INFINITIVE MODE				
Present Time	Amari	Doceri	Legi	Audiri
Past Time	amatum esse	ductum esse	lectum esse	auditum esse
Future Time	amatum iri	doctum iri	lectum iri	auditum iri
INDICATIVE MODE				
Present Time	amor, aris, atur	doceor, eris, etur	legor, eris, itur	audior, iris, itur
Past Imper. T.	amabar, aris, atur	docebar, aris, atur	legebar, aris, atur	audiebar, aris, atur
Past Per. T.	amatus sum, or fui, &c.	doctus sum, or fui, &c.	lectus sum or fui, &c.	auditus sum or fui, &c.
Past M. Per.	amatus eram, or fueram, &c.	doctus eram or fueram, &c.	lectus eram or fueram, &c.	auditus eram or fueram, &c.
Future Time	amabor, eris, itur	docebor, eris, etur	legar, eris, etur	audiar, eris, etur
IMPERATIVE MODE	—— amare, &c.	—— docere, &c.	—— legere, &c.	—— audire, &c.
SUBJUNCTIVE MODE				
Present Time	amer, eris, etur	docear, aris, atur	legar, aris, atur	audiar, aris, atur
Past Imper. T.	amarer, eris, etur	docerer, eris, etur	legerer, eris, etur	audirer, eris, etur
Past Per. T.	amatus sim or fuerim, &c.	doctus sim or fuerim, &c.	lectus sim or fuerim, &c.	auditus sim or fuerim, &c.
Past M. Per.	amatus essem or fuissem, &c.	doctus essem or fuissem, &c.	lectus essem or fuissem, &c.	auditus essem or fuissem, &c.
Future Time	amatus ero or fuero, &c.	doctus ero or fuero, &c.	lectus ero or fuero, &c.	auditus ero or fuero, &c.
PARTICIPLES				
Present Time	amatus	doctus	lectus	auditus
Future Time	amandus	docendus	legendus	audiendus
SUPINE	amatu	doctu .	lecta	auditu

OF IRREGULAR VERBS.

66. All regular verbs are to be conjugated after one or other of the foregoing models, *amare, docere, legere, audire*. At Paragraph 70 we shall speak of irregulars in general. But first of all, there are a few verbs to be noticed as being more irregular than the generality of irregulars; and these deserve particular notice, more especially from their being verbs of very common use. In the foregoing conjugations, Active and Passive, I have endeavoured to be as intelligible as possible, by putting as much of the English as could be without exceeding the two pages on which the whole of the verb is seen in one view. From those conjugations the reader will have become so far familiar with the meaning of each MODE and TIME, that I need not do more than put the name of the MODE and TIME in the Conjugations I am about to give; and in order to take up the less room, each TIME in these will form one line across the page, beginning with the 1st person singular, and ending with the 3rd person plural.

67. The verbs to be first noticed are these: *Posse*, to be able; *Velle*, to be willing; *Nolle*, to be unwilling; *Malle*, to be more willing; *Edere* or *Esse*, to eat; *Ire*, to go; *Fieri*, to be made, or to become; *Ferre*, to bear, or suffer; and *Ferri*, to be borne, or suffered.

POSSE, *to be able.*

INFINITIVE.

Posse | *to be able* ‖ potuisse | *to have been able.*

INDICATIVE.—*Present Time.*

possum, potes, potest; possumus, potestis, possunt.

Past Imperfect.

poteram, poteras, poterat; poteramus, poteratis, poterant.

Past Perfect.

potui, potuisti, potuit; potuimus, potuistis, potuerunt, *or* potuere.

Past More Perfect.

potueram, potueras, potuerat; potueramus, potueratis, potuerant.

Future.

potero, poteris, poterit; poterimus, poteritis, poterunt.

SUBJUNCTIVE.—*Present Time.*

possim, possis, possit; possimus, possitis, possint.

Past Imperfect.

possem, posses, posset; possemus, possetis, possent.

Past Perfect.

potuerim, potueris, potuerit ; potuerimus, potueritis, potuerint.

Past More Perfect.

potuissem, potuisses, potuisset ; potuissemus, potuissetis, potuissent.

Future.

potuero, potueris, potuerit ; potuerimus, potueritis, potuerint.

PARTICIPLE.

potens | *being able.*

☞ *Note,* here, that Posse is conjugated like Esse, to be, excepting that it has no Imperative. And note, also, that *Prodesse,* to profit, is conjugated throughout like Esse, excepting that it has a d before those terminations in which Esse has an *e (prosum, prodes, prodes, &c.).*

VELLE, *to be willing.*

INFINITIVE.

     Velle | *to be willing* ‖ voluisse | *to have been willing.*

INDICATIVE.—*Present.*

volo, vis, vult ; volumus, vultis, volunt.

Past Imperfect.

volebam, volebas, volebat ; volebamus, volebatis, volebant.

Past Perfect.

volui, voluisti, voluit ; voluimus, voluistis, voluerunt, *or* voluere.

Past More Perfect.

volueram, volueras, voluerat ; volueramus, volueratis, voluerant.

Future.

volam, voles, volet ; volemus, voletis, volent.

SUBJUNCTIVE.—*Present.*

velim, velis, velit ; velimus, velitis, velint.

Past Imperfect.

vellem, velles, vellet ; vellemus, velletis, vellent.

Past Perfect.

voluerim, volueris, voluerit ; voluerimus, volueritis, voluerint.

Past More Perfect.

voluissem, voluisses, voluisset ; voluissemus, voluissetis, voluissent.

Future.

voluero, volueris, voluerit ; voluerimus, volueritis, voluerint.

PARTICIPLE.

volens | *being willing.*

☞ VELLE has no Imperative.

NOLLE, *to be unwilling.*

INFINITIVE.

nolle | *to be unwilling* ‖ noluisse | *to have been unwilling.*

INDICATIVE.—*Present.*

nolo, nonvis, nonvult; nolumus, nonvultis, nolunt.

Past Imperfect.

nolebam, nolebas, nolebat ; nolebamus, nolebatis, nolebant.

Past Perfect.

nolui, noluisti, noluit; noluimus, noluistis, noluerunt, *or* noluere.

Past More Perfect.

nolueram, nolueras, noluerat ; nolueramus, nolueratis, noluerant.

Future.

nolam, noles, nolet; nolemus, noletis, nolent.

IMPERATIVE.

——, noli ——— ; ———, nolite ———.
    or   *or*
    nolito,   nolitote,

SUBJUNCTIVE.—*Present.*

nolim, nolis, nolit; nolimus, nolitis, nolint.

Past Imperfect.

nollem, nolles, nollet ; nollemus, nolletis, nollent.

Past Perfect.

noluerim, nolueris, noluerit ; noluerimus, nolueritis, noluerint.

Past More Perfect.

noluissem, noluisses, noluisset ; noluissemus, noluissetis, noluissent.

Future.

noluero, nolueris, noluerit; noluerimus, nolueritis, noluerint.

PARTICIPLE.

nolens | *being unwilling.*

MALLE, *to be more willing.*

INFINITIVE.

malle | *to be more willing* ‖ maluisse] *to have been more willing.*

INDICATIVE.—*Present.*

malo, mavis, mavult; malumus, mavultis, malunt.

Past Imperfect.

malebam, malebas, malebat; malebamus, malebatis, malebant.

Past Perfect.

malui, maluisti, maluit; maluimus, maluistis, maluerunt, *or* maluere.

Past More Perfect.

malueram, malueras, maluerat; malueramus, malueratis, maluerant.

Future.

malam, males, malet; malemus, maletis, malent.

SUBJUNCTIVE.—*Present.*

malim, malis, malit; malimus, malitis, malint.

Past Imperfect.

mallem, malles, mallet; mallemus, malletis, mallent.

Past Perfect.

maluerim, malueris, maluerit; maluerimus, malueritis, maluerint.

Past More Perfect.

maluissem, maluisses, maluisset; maluissemus, maluissetis, maluissent.

Future.

maluero, malueris, maluerit; maluerimus, malueritis, maluerint.

PARTICIPLE.

malens | *being more willing.*

☞ MALLE has no Imperative.

EDERE or ESSE, *to eat.*

INFINITIVE.

edere *or* **esse** | to eat ‖ edisse | *to have eaten* ‖ esurum esse | *to be about to eat.*

INDICATIVE.—*Present.*

edo, edis, edit; edimus, editis, edunt.
    or   *or*
    es   est

Past Imperfect.

edebam, edebas, edebat ; edebamus, edebatis, edebant.

Past Perfect.

edi, edisti, edit ; edimus, edistis, ederunt, *or* edere.

Past More Perfect.

ederam, ederas, ederat ; ederamus, ederatis, ederant.

Future.

edam, edes, edet ; edemus, edetis, edent.

IMPERATIVE.

———	ede	edito	edamus,	edite	edant
	edito	*or*		editote	*or*
	es	esto ;		este	edunto
	or			*or*	
	esto,			estote.	

SUBJUNCTIVE.—*Present.*

edam, edas, edat ; edamus, edatis, edant.

Past Imperfect.

ederem	ederes	ederet	ederemus	ederetis	ederent
or	*or*	*or*	*or*	*or*	*or*
essem,	esses,	esset ;	essemus,	essetis,	edissent.

Past Perfect.

ederim, ederis, ederit ; ederimus, ederitis, ederint.

Past More Perfect.

edissem, edisses, edisset ; edissemus, edissetis, edissent.

, *Future.*

edero, ederis, ederit ; ederimus, ederitis, ederint.

PARTICIPLES.

Present.	*Future.*
edens	*eating* ‖ esurus	*about to eat.*

GERUNDS.		SUPINE.
edendi	*of eating* ‖	estum *or* esum	*to eat.*
edendo	*in eating*	
edendum	*to eat* ‖	

IRE, *to go.*

INFINITIVE.

ire | *to go* ‖ ivisse | *to have gone* ‖ iturum esse | *to be about to go.*

INDICATIVE.—*Present.*

eo, is, it; imus, itis, eunt.

Past Imperfect.

ibam, ibas, ibat; ibamus, ibatis, ibant.

Past Perfect.

ivi, ivisti, ivit; ivimus, ivistis, iverunt, *or* ivere.
    or
    isti,

Past More Perfect.

iveram, iveras, iverat; iveramus, iveratis, iverant.

Future.

ibo, ibis, ibit; ibimus, ibitis, ibunt.

IMPERATIVE.

———— i   eat   eamus,   ite   eant
  or   *or*   *or*   *or*
  ito;   ito;   itote,   eunto.

SUBJUNCTIVE.—*Present.*

eam, eas, eat; eamus, eatis, eant.

Past Imperfect.

irem, ires, iret; iremus, iretis, irent.

Past Perfect.

iverim, iveris, iverit; iverimus, iveritis, iverint.

Past More Perfect.

ivissem, ivisses, ivisset; ivissemus, ivissetis, ivissent.

Future.

ivero, iveris, iverit; iverimus, iveritis, iverint.

PARTICIPLES.

Present.	*Future.*
iens | *going* ‖	iturus | *about to go.*

GERUNDS.		SUPINE.
eundi	*of going*	itum | *to go.*
eundo	*in going*	
undum	*to go*	

FIERI, to be made, or to become.

INFINITIVE.

fieri | *to be made* ‖ factum esse | *to have been made.*
factum iri | *to be about to be made.*

INDICATIVE.—*Present.*

fio, fis, fit ; fimus, fitis, fiunt.

Past Imperfect.

fiebam, fiebas, fiebat ; fiebamus, fiebatis, fiebant.

Past Perfect.

| factus sum | factus es | factus est | facti sumus | facti estis | facti sunt |
| *or* fui, | *or* fuisti, | *or* fuit ; | *or* fuimus, | *or* fuistis, | *or* fuerunt *or* fuere. |

Past More Perfect.

| factus eram | factus eras | factus erat | facti eramus | facti eratis | facti erat |
| *or* fueram, | *or* fueras, | *or* fuerat ; | *or* fueramus, | *or* fueratis, | *or* fuerat. |

Future.

fiam, fies, fiet ; fiemus, fietis, fient.

IMPERATIVE.

| ———— | fi | fiat | fiamus, | fite | fiant |
| | *or* fite, | *or* fito ; | | *or* fitote, | *or* fiunto. |

SUBJUNCTIVE.—*Present.*

fiam, fias, fiat ; fiamus, fiatis, fiant.

Past Imperfect.

fierem, fieres, fieret ; fieremus, fieretis, fierent.

Past Perfect.

| factus sim | factus sis | factus sit | facti simus | facti sitis | facti sint |
| *or* fuerim, | *or* fueris, | *or* fuerit ; | *or* fuerimus, | *or* fueritis, | *or* fuerint. |

Past More Perfect.

| factus essem | factus esses | factus esset | facti essemus | facti essetis | facti essent |
| *or* fuissem, | *or* fuisses, | *or* fuisset ; | *or* fuissemus, | *or* fuissetis, | *or* fuissent. |

Future.

| factus ero | factus eris | factus erit | facti erimus | facti eritis | facti erint |
| *or* fuero, | *or* fueris, | *or* fuerit ; | *or* fuerimus, | *or* fueritis, | *or* fuerint. |

PARTICIPLES.

| *Present.* | *Past.* |

factus | *made, or become* ‖ faciendus | *about to be made, or to become.*

FERRE, to bear.

INFINITIVE.

ferre | *to bear* ‖ tulisse | *to have borne* ‖ laturum esse | *to be about to bear.*

INDICATIVE.—*Present.*

fero, fers, fert ; ferimus, fertis, ferunt.

Past Imperfect.

ferebam, ferebas, ferebat ; ferebamus, ferebatis, ferebant.

Past Perfect.

tuli, tulisti, tulit ; tulimus, tulistis, tulerunt *or* tulere.

Past More Perfect.

tuleram, tuleras, tulerat ; tuleramus, tuleratis, tulerant.

Future.

feram, feres, feret ; feremus, feretis, ferent.

IMPERATIVE.

——————   fer   ferat   feramus,   ferte   ferant
               or ferto, *or* ferto ;   *or* fertote *or* ferunto.

SUBJUNCTIVE.—*Present.*

feram, feras, ferat ; feramus, feratis, ferant.

Past Imperfect.

ferrem, ferres, ferret ; ferremus, ferretis, ferrent.

Past Perfect.

tulerim, tuleris, tulerit ; tulerimus, tuleritis, tulerint.

Past More Perfect.

tulissem, tulisses, tulisset ; tulissemus, tulissetis, tulissent.

Future.

tulero, tuleris, tulerit ; tulerimus, tuleritis, tulerint.

PARTICIPLES.

Present.	*Future.*
ferens	*bearing*	laturus	*about to bear*

GERUNDS.		SUPINE.	
ferendi	*of bearing*	latum	*to bear*
ferendo	*in bearing*		
ferendum	*to bear*		

FERRI, *to be borne, or suffered.*

INFINITIVE.

ferri	to be borne	latum esse	to have been borne
	latum iri	to be about to be borne.	

INDICATIVE.—*Present.*

feror, feris, fertur; ferimur, ferimini, feruntur.
    or ferre,

Past Imperfect.

ferebar, ferebaris ferebatur; ferebamur, ferebamini, ferebantur.
        or ferebare,

Past Perfect.

latus sum   latus es   latus est   lati sumus   lati estis   lati sunt
  or fui,   or fuisti,   or fuit;   or fuimus,   or fuistis,   or fuerunt *or* fuere.

Past More Perfect.

latus eram   latus eras   latus erat   lati eramus   lati eratis   lati erant
or fueram,   or fueras,   or fuerat ;   or fueramus,   or fueratis,   or fuerant.

Future.

ferar, fereris feretur; feremur, feremini, ferentur.
    or ferere,

IMPERATIVE.

———— ferre   feratur   feramur,   ferimini   ferantur
    or fertor, or fertor ;   or feriminor, or feruntur.

SUBJUNCTIVE.—*Present.*

ferar, feraris feratur; feramur, feramini, ferantur.
    or ferare,

Past Imperfect.

ferrer, ferraris ferretur ; ferremur, ferremini, ferrentur.
    or ferrere,

Past Perfect.

latus sim   latus sis   latus sit   lati simus   lati sitis   lati sint
or fuerim,   or fueris,   or fuerit ;   or fuerimus,   or fueritis,   or fuerint.

Past More Perfect.

latus essem latus esses latus esset lati essemus lati essetis lati essent *or*
or fuissem, or fuisses, or fuisset ; or fuissemus, or fuissetis;   [fuissent

Future.

latus ero latus eris latus erit lati erimus lati eritis lati erint
 or fuero, or fueris, or fuerit ; or fuerimus, or fueritis, or fuerint.

PARTICIPLES.

Present.		Past.	
latus	borne	ferendus	about to be borne.

SUPINE.

| latu | to be borne. |

68. In these verbs, *Posse, Velle,* &c. we see that there are certain defects, as well as irregularities; some of them being wanting in the Future of the Infinitive, some in the Future Participle, some in the Gerunds, some in the Supine. Now, besides these, there are a few verbs which are defective to a much greater extent, and are therefore classed under the title of

DEFECTIVE VERBS.

69. These are as follows: *Aio, Inquio, Fore, Confore, Ausim, Faxo, Avere, Salvere, Cedo, Quæsere, Infit, Confieri, Defieri, Explicit, Ovas,* and *Apage.* They are conjugated as follows.

AIO, *to say.*

INDICATIVE.—*Present.*

aio, ais, ait; ———, ———, aiunt.

Past Imperfect.

aiebam, aiebas, aiebat; aiebamus, aiebatis, aiebant.

Past Perfect.

ai, aisti, ait; ———, aistis, aierunt.

IMPERATIVE.

———, ai, ———; ———, ———, ———.

SUBJUNCTIVE.

aiam, aias, aiat; aiamus, aiatis, aiant.

PARTICIPLE PRESENT.

aiens | *saying.*

INQUIO, *to say.*

INDICATIVE.—*Present.*

inquio　inquis, inquit; inquimus, inquitis, inquiunt.
or inquam,

Past Imperfect.

———, ———, inquiebat; ———, ———, inquiebant.

Past Perfect.

———, inquisti, inquit; ———, ———, ———.

Future.

———, inquies, inquiet; ———, ———, ———.

IMPERATIVE.

——, inque inquiat ; ——, ——, ——.
or inquite,

SUBJUNCTIVE.—*Present.*

——, inquias, inquiat; ——, inquiatis, inquiant.

PARTICIPLE PRESENT.

inquiens | *saying.*

FORE, *to be.*

INFINITIVE.

fore.

SUBJUNCTIVE.—*Past Perfect.*

forem, fores, foret ; foremus, foretis, forent.

☞ *Note,* that FORE is used as the Future of the Infinitive of ESSE (page 40) ; and some consider this verb and CONFORE as but parts of ESSE.

CONFORE, *to happen.*

It has but the INFINITIVE, confore.

AUSIM, *to dare.*

SUBJUNCTIVE.—*Present.*

ausim, ausis, ausit ; ——, ——, ausint.

FAXO, *to do.*

INDICATIVE.—*Present.*

faxo, faxis, faxit ; faximus, faxitis, faxint.

SUBJUNCTIVE.—*Present.*

faxim, faxis, faxit ; faximus, faxitis, faxint.

AVERE, *to be well* (*Farewell*).

INFINITIVE.

Avere.

IMPERATIVE.

——, ave ——— ; ——, avete ———.
or aveto,   or avetote,

SALVERE, *to be safe.*

INFINITIVE.

salvere.

INDICATIVE.—*Present.*

salveo, ————, ————; ————, ————, ————.

FUTURE.

————, salvebis, ————; ————, ————, ————.

IMPERATIVE.

————,   salve   ————; ————,   salvete   ————.
       or salveto,   *or* salvetote,

———

CEDO, *to tell or give.*

IMPERATIVE.

————, cedo, ————; ————, cedite, ————.

———

QUÆSERE, *to pray.*

INFINITIVE.

quæsere.

INDICATIVE.—*Present.*

quæso, quæsis, quæsit; quæsumus, ————, ————.

PARTICIPLE.—*Present.*

quæsens | *praying.*

———

INFIT, *to begin.*

INDICATIVE.—*Present.*

————, ————, infit; ————, ————, ————.

———

CONFIERI, *to be done.*

INFINITIVE.

confieri.

INDICATIVE.—*Present.*

————, ————, confit; ————, ————, ————.

SUBJUNCTIVE.—*Past Imperfect.*

————, ————, confieret; ————, ————, ————.

DEFIERI, *to be wanting.*

INFINITIVE.
  defieri.

INDICATIVE.—*Present.*

————, ————, defit; ————, ————, ————.

　　　　　Future.

————, ————, defiet; ————, ————, ————.

SUBJUNCTIVE.—*Present.*

————, ————, defiat; ————, ————, ————.

EXPLICIT, *to be finished.*

INDICATIVE.—*Present.*

————, ————, explicit; ————, ————, ————.

OVAS, *to rejoice.*

INDICATIVE.—*Present.*

————, ovas, ovat; ————, ————, ————.

SUBJUNCTIVE.—*Present.*

————, ————, ovet; ————, ————, ————.

　　　　　Past Imperfect.

————, ————, ovaret; ————, ————, ————

PARTICIPLES.

ovans | *rejoicing.* ‖ ovatus | *having rejoiced.*

GERUND.

ovandi | *of rejoicing.*

APAGE, *to be away.*

IMPERATIVE.

————, apage, ————; ————, apagete, ————.

70. We now come to those irregularities to which verbs in general, even those belonging to the four regular Conjugations, are subject. A large part of these are irregular in two particular parts, namely, the *First Person of the Past Perfect of the Indicative Mode*, and the *Active Supine*. And these two parts are of great consequence; because, as is exemplified in the conjugations of AMARE, DOCERE, LEGERE, and AUDIRE, the *Past More Perfect* of the *Indicative*, and the *Past Perfect, Past More Perfect*, and *Future*, of the *Subjunctive*, are formed from the *Past Perfect of the Indicative*; while the *Future of the Infinitive*, the *Participle Future Active*, and *Participle Present Passive*, are said to be formed from the *Active Supine*. Thus we have

From *amavi* {
amaveram,
amaverim,
amavissem,
amavero.
}
From *amatum* {
amaturum,
amaturus,
amatus.
}

And so on with *docere, legere, audire*, or any other verb.

71. We will first speak of the irregularities in the *Past Perfect*; and then, separately, of those in the *Supine*.

OF THE PAST PERFECT.

72. If we were to adopt any general principle as to the ending of this part of the verb, in order to mark such deviations as have been made by the practice of the Latin language, it might be this: that verbs of the 1st Conjugation end in AVI, verbs of the 2nd in EVI, and verbs of the 3rd and 4th in IVI. Thus *amare*, to love, of the 1st Conjugation, makes *amavi*; *flere*, to weep, of the 2nd, makes *flevi*; *petere*, to ask, of the 3rd, makes *petivi*; and *nutrire*, to nourish, of the 4th, makes *nutrivi*. And this, observe, is really the principle, or rule, with the 1st and 4th Conjugations, as most of the verbs in these end in *avi* for the 1st, and in *ivi* for the 4th. But, while those of the 1st and 4th are regular, with a few exceptions, a good many of the 2nd, and a great many of the 3rd, are irregular.—Take notice, therefore, of the following *Observations*:

FIRST.—Verbs of the FIRST CONJUGATION make *avi* in the *Past Perfect*; as *amare*, to love, *amavi*. Except the following:

Applicare, to apply,	makes	*applicui* or *applicavi*.
Crepare, to crack,	..	*crepui*.
Cubare, to lie,	..	*cubui*.
Dare, to give,	..	*dedi*.

E

Domare, to tame,	makes	*domui.*
Explicare, to explain,	..	*explicui* or *explicavi.*
Fricare, to rub,	..	*fricui.*
Implicare, to implicate,	..	*implicui* or *implicavi.*
Juvare, to help,	..	*juvi.*
Lavare, to wash,	..	*lavi* or *lavavi.*
Micare, to glitter,	..	*micui.*
Necare, to kill,	..	*necui* or *necavi.*
Plicare, to fold,	..	*plicui* or *plicavi.*
Secare, to cut,	..	*secui.*
Sonare, to sound,	..	*sonui.*
Stare, to stand,	..	*steti.*
Tonare, to thunder,	..	*tonui.*
Vetare, to forbid,	..	*vetui.*

SECOND.—Verbs of the FOURTH CONJUGATION make *ivi* in
the *Past Perfect*; as, *audire*, to hear, *audivi.* Ex-
cept the following:

Amicire, to clothe,	makes	*amicui, amixi,* or *amicivi.*
Cambire, to exchange,	..	*campsi.*
Farcire, to stuff,	..	*farsi.*
Haurire, to draw,	..	*hausi,* or *haurivi.*
Raucire, to be hoarse,	..	*rausi.*
Salire, to leap,	..	*salui* or *salivi.*
Sancire, to establish,	..	*sanxi* or *sancivi.*
Sentire, to perceive,	..	*sensi.*
Sarcire, to patch,	..	*sarci.*
Sepire, to hedge,	..	*sepsi* or *sepivi.*
Venire, to come,	..	*veni.*
Vincire, to bind,	..	*vinxi.*

73. Thus far, as relates to verbs of the 1st and 4th Conjuga-
tions. And now, as to those of the 2nd and 3rd, note the following:

FIRST.—Some verbs ending in the Infinitive in *vere*, make
the Perfect in *vi*, by dropping the final *ere* and taking an
i; as:

Cavere, to be careful,	makes	*cavi.*
Favere, to favour,	..	*favi.*
Fovere, to keep warm,	..	*fovi.*
Movere, to move,	..	*movi.*
Solvere, to loose,	..	*solvi.*
Volvere, to roll,	..	*volvi.*

SECOND.—Some have the Infinitive in scere, drop the sc, and make their Perfect in vi, as :

> Crescere, to grow, makes crevi.
> Noscere, to know, .. novi.
> Quiescere, to repose, .. quievi.
> Suescere, to be wont, .. suevi.

THIRD.—Some, again, make their Perfect in vi, but depart very much from their Infinitive in spelling ; as :

> Cernere, to distinguish, makes crevi.
> Pascere, to feed, .. pavi.
> Serrere, to sow, .. sevi.
> Sinere, to permit, .. sivi.
> Spernere, to despise, .. sprevi.
> Sternere, to strew, .. stravi.
> Terrere, to wear, .. trivi.

FOURTH.—Most of the verbs of the 2nd Conjugation make their Perfect in ui; as, docere, to teach, docui. Thus :

> Habere, to have, makes habui.
> Monere, to advise, .. monui.
> Tacere, to be silent, .. tacui.
> Timere, to fear, .. timui.

But many of these are irregular in the same way as those of the 3rd Conjugation.

FIFTH.—Some verbs of the 2nd, and many of the third Conjugation, make their Perfect in si. Those which have m, n, or b, before the final ere of the Infinitive, commonly make their Perfect by adding si ; as, manere, to remain, makes mansi. But the following take p before the si :

> Carpere, to gather, makes carpsi.
> Comere, to comb, .. compsi or comsi.
> Demere, to take away, .. dempsi or demsi.
> Nubere, to marry, .. nupsi.
> Promere, to draw out, .. prompsi, or promsi.
> Scribere, to write, .. scripsi.
> Sumere, to take, .. sumpsi, or sumsi.

And Premere, to press, and jubere, to command, make pressi, jussi.

Sixth.—In many others, where the Infinitive ends in *dere, gere, quere, rere,* or *tere,* the Perfect is made by *si* or *ssi,* dropping the consonant that precedes the final *ere ;* as:

Algere, to be cold,	makes	*alsi.*
Ardere, to burn,	..	*arsi.*
Cedere, to cede,	..	*cessi.*
Claudere, to close,	..	*clausi.*
Dividere, to divide,	..	*divisi.*
Gerrere, to carry,	..	*gessi.*
Hærere, to stick,	..	*hæsi.*
Indulgere, to indulge,	..	*indulsi.*
Lædere, to offend,	..	*læsi.*
Ludere, to play,	..	*lusi.*
Mergere, to sink,	..	*mersi.*
Mittere, to send,	..	*misi.*
Plaudere, to applaud,	..	*plausi.*
Radere, to shave,	..	*rasi.*
Ridere, to laugh,	..	*risi.*
Rodere, to gnaw,	..	*rosi.*
Spargere, to strew,	..	*sparsi.*
Suadere, to persuade,	..	*suasi.*
Tergere, to wipe,	..	*tersi.*
Torquere, to twist,	..	*torsi.*
Trudere, to thrust,	...	*trusi.*
Turgere, to swell,	..	*tursi.*
Urgere, to urge,	..	*ursi.*

Seventh.—Many verbs that have *c* or *g* preceding the final *ere* of the Infinitive, make the Perfect by taking an *x* in place of the *c* or *g* ; as:

Augere, to increase,	makes	*auxi.*
Cingere, to gird,	..	*cinxi.*
Dicere, to say,	..	*dixi.*
Ducere, to lead,	..	*duxi.*
Fingere, to invent,	..	*finxi.*
Lugere, to weep,	..	*luxi.*
Pingere, to paint,	..	*pinxi.*
Pollucere, to brighten,	..	*polluxi.*
Regere, to rule,	..	*rexi.*
Stringere, to bind,	..	*strinxi.*

Those which have *i* before the *c* or *g* change the *i* into *e* ; as:

Aspicere, to behold,	makes	*aspexi.*
Inspicere, to inspect,	..	*inspexi.*
Diligere, to love,	..	*dilexi.*
Intelligere, to understand,	..	*intellexi.*

In the verbs *Pergere,* to proceed, and *Surgere,* to rise, the first *r* is doubled; *perrexi, surrexi.* Those which have *ct* preceding the final *ere,* change the *ct* into *x,* as:

> *Flectere,* to bend, makes *flexi.*
> *Nectere,* to knot, .. *nexi* or *nexui.*
> *Pectere,* to comb, .. *pexi,* or *perui.*

Also,

> *Fluere,* to flow, makes *fluxi.*
> *Struere,* to build, .. *struxi.*
> *Trahere,* to draw, .. *traxi.*
> *Vehere,* to carry, .. *vexi.*
> *Vivere,* to live, .. *vixi.*

EIGHTH.—There are many in which the Perfect is made by simply dropping the final *ere,* and taking an *i*; as, *legere,* to read, makes *legi.* And thus,

> *Arguere,* to prove, makes *argui.*
> *Bibere,* to drink, .. *bibi.*
> *Emere,* to buy, .. *emi.*
> *Fugere,* to flee, .. *fugi.*
> *Ruere,* to fall, .. *rui.*
> *Sedere,* to sit, .. *sedi.*
> *Vertere,* to turn, .. *verti.*
> *Visere,* to visit, .. *visi.*
> *Videre,* to see, .. *vidi.*

In some of these the *a* or *i* preceding the final *ere* is changed into *e* in making the Perfect; as:

> *Agere,* to do, makes *egi.*
> *Capere,* to take, .. *cepi.*
> *Facere,* to make, .. *feci.*
> *Jacere,* to throw, .. *jeci.*
> *Adimere,* to take away, .. *ademi.*

In others, *m* and *n* are omitted when immediately followed by another consonant; as:

> *Findere,* to cleave, makes *fidi.*
> *Fundere,* to pour out, .. *fudi.*
> *Frangere,* to break, .. *fregi.*
> *Linquere,* to leave, .. *liqui.*
> *Rumpere,* to break, .. *rupi.*
> *Scindere,* to split, .. *scidi.*
> *Vincere,* to conquer, .. *vici.*

And in others, the first or second syllable of the Infini-

tive is doubled in making the Perfect. We have seen
that *dare*, to give, makes *dedi*; *stare*, to stand, *steti*.
And thus, also,

Mordere, to bite,	makes *momordi*.
Spondere, to promise,	.. *spopondi*.
Tondere, to clip,	.. *totondi*.
Canere, to sing,	.. *cecini*.
Cadere, to fall,	.. *cecidi*.
Cædere, to cut,	.. *cecidi*.
Discere, to learn,	.. *didici*.
Tangere, to touch,	.. *tetigi*.
Tendere, to spread,	.. *tetendi* or *tendi*.
Poscere, to ask,	.. *poposci*.
Parcere, to pardon,	.. *peperci*, *parsi*, or *parcui*.
Currere, to run,	.. *cucurri*.
Fallere, to deceive,	.. *fefelli*.
Parere, to bring forth,	.. *peperi*.
Pungere, to prick,	.. *pupugi*, *punxi*, or *pepugi*.
Pellere, to drive,	.. *pepuli*.
Dedere, to give up,	.. *dedidi*.
Vendere, to sell,	.. *vendidi*.
Credere, to believe,	.. *credidi*.
Reddere, to render,	.. *reddidi*.
Tradere, to deliver,	.. *tradidi*.
Prodere, to prolong,	.. *prodidi*.
Condere, to hoard,	.. *condidi*.
Perdere, to lose,	.. *perdidi*.

NINTH.—In some instances one Perfect is common to two
verbs of different meanings, as :

Acuere, to sharpen,	} both make *acui*.
Acere, to be sour,	
Crescere, to grow,	} .. *crevi*.
Cernere, to discern,	
Frigēre, to be cold,	} .. *frixi*.
Frigĕre, to fry,	
Fulgere, to shine,	} .. *fulsi*.
Fulcire, to prop,	
Lucere, to shine,	} .. *luxi*.
Lugere, to weep,	
Mulcere, to assuage,	} .. *mulsi*.
Mulgere, to milk,	
Pendēre, to hang,	} .. *pependi*.
Pendĕre, to weigh,	
Restare, to stay,	.. *restiti*, or *restavi*.
Resistere, to resist,	.. *restiti*.

73. Finally, as relates to the *Past Perfect*, observe, that in many verbs of the 1st Conjugation, the *v*, along with the vowel following it, may be dropped, as: *amásti, amástis, amárunt* (in place of *amavisti, amavistis, amaverunt*). And this practice exists, also, in other parts of the verb, as: *amáram, amárim, amássem,* &c. (in place of *amaveram, amaverim, amavissem,* &c.). The same kind of abbreviation may be made with verbs of the 3rd and 4th Conjugation. In these the *v* may always be dropped, and where the *v* is followed by *is,* the *vi* may be dropped, as in *petere,* to ask; which makes *petii* instead of *petivi,* and *petiisti* or *petisti,* instead of *petivisti,* &c. We have now to speak

OF THE SUPINE.

74. There are two Supines, the one Active, the other Passive; the former ending in *um,* the latter in *u.* The Passive Supine is formed by simply dropping the *m* of the Active; as, *amatum,* to love; *amatu,* to be loved. The Active Supine is considered to be formed from the *Past Perfect of the Indicative.* Note the following observations:

FIRST.—When the Perfect ends in *vi,* the general rule is that the Supine is formed by dropping the *vi* and taking *tum*; as:

Amare, to love,	*amavi,*	makes *amatum.*
Flere, to weep,	*flevi,*	.. *fletum.*
Delere, to destroy,	*delevi,*	.. *deletum.*
Petere, to ask,	*petivi,*	.. *petitum.*
Audire, to hear,	*audivi,*	.. *auditum.*
Noscere, to know,	*novi,*	.. *notum.*

But there are exceptions to this rule; as:

Agnoscere, to find out,	*agnovi*	makes *agnitum.*
Cavere, to have care,	*cavi*	.. *cautum.*
Favere, to favour,	*favi,*	.. *fautum.*
Pascere, to feed,	*pavi,*	.. *pastum.*
Sepelire, to bury,	*sepelivi,*	.. *sepultum.*
Serere, to sow,	*sevi,*	.. *satum.*
Solvere, to loose,	*solvi,*	.. *solutum.*
Volvere, to roll,	*volvi,*	.. *volutum.*

And *Lavare,* to wash, *lavi* or *lavavi,* makes *lotum, lautum,* or *lavatum*; and *Potare,* to drink, *potavi,* makes *potum* or *potatum.*

SECOND.—When the Perfect ends in *ui*, the Supine is ge-
nerally formed by dropping the *ui* and taking *itum*;
as, *monere*, to advise, *monui*, makes *monitum*.——But
there are exceptions, as:

Alere, to feed,	*alui*,	makes	*altum*.
Censere, to esteem,	*censui*,	..	*censum*.
Colere, to till,	*colui*,	..	*cultum*.
Consulere, to consult,	*consului*,	..	*consultum*.
Docere, to teach,	*docui*,	..	*doctum*.
Fricare, to rub,	{ *fricui*, or *fricavi*, }	..	{ *frictum, or* *fricatum*. }
Metere, to reap,	*messui*,	..	*messum*.
Miscere, to mix,	*miscui*,	..	*mistum* or **mixtum**.
Rapere, to steal,	*rapui*,	..	*raptum*.
Secare, to cut,	*secui*,	..	*sectum*.
Tenere, to hold,	*tenui*,	..	*tentum*.
Texere, to weave,	*texui* or *texi*, ..		*textum*.
Torrere, to toast,	*torrui*,	..	*tostum*.

And those which have an *u* or an *r* before the final *ere*
or *ire* of the Infinitive, form their Supine by adding *tum*
to the *u* or *r*; as:

Aperire, to open,	*aperui*,	makes	*apertum*.
Asserere, to rescue,	*asserui*,	..	*assertum*.
Induere, to cover,	*indui*,	..	*indutum*.

Ruere, to fall, makes *ruitum* or *rutum*; but its com-
pounds, *obruere*, *eruere*, *diruere*, make *obrutum*, *erutum*,
dirutum.

THIRD.—When the Perfect ends in *si*, *di*, or *ti*, the Supine
is generally in *sum*; as:

Jubere, to order,	*jussi*,	makes	*jussum*.
Lædere, to offend,	*læsi*,	..	*læsum*.
Fundere, to pour out,	*fudi*,	..	*fusum*.
Vertere, to turn,	*verti*,	..	*versum*.

But if there be an *l*, *m*, or *p* before the *si*, the Supine is
in *tum*; as:

Indulgere, to indulge,	*indulsi*,	makes	*indulsum* or *indultum*.
Promere, to draw,	{ *prompsi* or *promsi*, }	..	*promptum*.
Scribere, to write,	*scripsi*,	..	*scriptum*.

Also,

Gerrere, to carry,	*gessi*,	**makes** *gestum*.
Farciri, to stuff,	*farsi*,	..	*fartum*.
Haurire, to draw,	{ *hausi* or *haurivi*, }	..	{ *haustum* or *hauritum*. }
Sarcire, to patch,	*sarsi*,	..	*sartum*.
Torquere, to twist,	*torsi*,	..	*tortum* or *torsum*.

And the same is the case with most of those verbs in which the final syllable of the Perfect is doubled; as:

Credere, to believe,	*credidi*,	**makes** *creditum*.
Reddere, to render,	*reddidi*,	..	*redditum*.
Tradere, to deliver,	*tradidi*,	..	*traditum*.
Vendere, to sell,	*vendidi*,	..	*venditum*.

FOURTH.—With those in which the first syllable is doubled, a syllable is dropped in forming the Supine; as:

Cadere, to fall,	*cecidi*,	**makes** *casum*.
Canere, to sing,	*cecini*,	..	*cantum*.
Cædere, to cut,	*cecidi*,	..	*cæsum*.
Currere, to run,	*cucurri*,	..	*cursum*.
Dare, to give,	*dedi*,	..	*datum*.
Modere, to bite,	*momordi*,	..	*morsum*.
Parere, to bring forth,	*peperi*,	..	*partum*.
Pellere, to drive,	*pepuli*,	..	*pulsum*.
Pungere, to prick,	*pupugi*,	..	*punctum*.
Stare, to stay,	*steti*,	..	*statum*.
Tangere, to touch,	*tetigi*,	..	*tactum*.
Tondere, to clip,	*totondi*,	..	*tonsum*.

And here observe, that many which change *a* in the Infinitive to *e* in the Perfect, resume the *a* in forming their Supine; as in the above, *Cadere, Canere, Dare, Parere, Stare, Tangere*; and thus, also,

Agere, to act,	*egi*,	**makes** *actum*.
Capere, to take,	*cepi*,	..	*captum*.
Facere, to do,	*feci*,	..	*factum*.
Jacere, to throw,	*jeci*,	..	*jactum*.

FIFTH.—*Ferre*, to bear, and its compounds, are altogether out of rule: *Ferre, tuli, latum*, &c.

SIXTH.—When the Perfect ends in *xi*, the Supine is generally in *ctum*; as:

Augere, to increase,	*auxi*,	makes *auctum*.
Cingere, to gird,	*cinxi*,	.. *cinctum*.
Vincere, to bind,	*vinxi*,	.. *vinctum*.
Vivere, to live,	*vixi*,	.. *victum*.

But *Flectere*, to bend, *flexi* ; *Nectere*, to knot, *nexi* or *nexui* : *Pectere*, to comb, *pexi* or *pexui* ; make *flexum, nexum, pexum*. *Stringere*, to bind, *strinxi* ; *Fingere*, to invent, *finxi* ; *Pingere*, to paint, *pinxi* ; retain the s in the Perfect, but drop it in making the Supine : *strictum, fictum, pictum*. And *relinquere*, to relinquish, *reliqui*, and *vincere*, to conquer, *vici*, make *relictum, victum*.

CHAPTER IX.

Etymology of Adverbs.

75. ADVERBS are subject to nothing of what is called *declension* or *conjugation*. I shall have little more to do with them in this place, than just to give a list of the most important. Adverbs are divided into different classes: some grammarians make more classes, some less. The only adverbs that I shall consider as belonging to distinct classes will be those of *Time*, of *Place*, and of *Manner*. See what has been said of this part of speech in Paragraph 11, as to compound adverbs. It will be observed, by some of the following examples, that the Latin and the English are alike in that respect.

Adverbs of Time.

nunc, now.
tunc, } *then.*
tum, }
heri, yesterday.
dudum, } heretofore.
pridem, }
dum, while, until.
pridie, the day before.
nudius tertius, three days ago.
nuper, lately.
jam, now.
jamjam, presently.
mox, immediately.
statim, by and by.
protinus, instantly.
illico, straightway.
cras, to-morrow.
postridie, the day after.
perendie, two days hence.
nondum, } not yet.
necdum, }
quando, when.

aliquando, }
nonunquam, } sometimes.
interdum, }
cùm, } when.
quum, }
semper, ever.
nunquam, never.
interim, in the meanwhile.
quotidie, daily.
diu, long.
quamdiu? how long?
tamdiu, so long.
jamdiu, }
jamdudum, } long ago.
jampridem, }
quoties, how often.
sæpe, often.
rarò, seldom.
toties, so often.
aliquoties, for several times.
vicissim, } by turns.
alternatim, }

rursus, ⎫ again.	semel, once,
iterum, ⎭	bis, twice.
subinde, ever and anon.	ter, thrice.
identidem, now and then.	quater, four times.

Adverbs of Place.

ubi, where.	horsum, hitherward.
híc, here.	illorsum, thitherward.
illic, ⎫	sursum, upward.
isthic, ⎬ there.	deorsum, downward.
ibi, ⎭	antrorsum, forward.
intus, within.	retrorsum, backward.
foris, without.	dextrorsum, to the right.
ubique, every where.	sinistrorsum, to the left.
nusquam, nowhere.	undè, whence.
alicubi, somewhere.	hinc, hence.
alibi, elsewhere.	illinc, ⎫
ubiris, any where.	isthinc, ⎬ thence.
ibidem, in the same place.	inde, ⎭
quò, whither.	aliundè, from elsewhere.
hùc, hither.	sicundè, if from any place.
illùc, ⎫ thither.	utrinquè, on both sides.
isthùc, ⎭	supernè, from above.
intrò, in.	infernè, from below.
foras, out.	funditùs, from the earth.
eò, to this place.	quà, which way.
aliò, to another place.	hàc, this way.
aliquò, to some place.	illàc, ⎫
eodem, to the same place.	isthàc ⎭ that way.
quorsum, hitherward.	alià, another way.
versùs, towards.	

Adverbs of Manner.

76. These require a particular notice. They are mostly derived from adjectives, and change, like adjectives, to express the *Comparative* and *Superlative Degrees* (see paragraph 56). In the Positive they generally end in *e* or *ter*; in the Comparative, in *ius*; in the Superlative, in *ime*. And it is customary to mark the final vowel with an accent to distinguish the adverb from the adjective. As:

From					
From	*Durus,* hard, ⎬ come ⎧	*durè,* hardly ;	*duriùs,* more hardly ;	*durissimè,* most hardly ;
From	*Facilis,* easy, ⎬ .... ⎧	*facilè,* easily ;	*faciliùs,* more easily ;	*facillimè,* most easily ;

From *Acer*, vigorous; } .... { *acriter*, vigorously; *acriùs*, more vigorously; *acerrimè*, most vigorously.

Some of these form their degrees irregularly, like the adjectives from which they are derived. (See EXCEPTION 3, under Paragraph 57.) Thus,

From *Bonus*, good, } come { *benè*, well; *meliùs*, better; *optimè*, best.

From *Malus*, bad, } .... { *malè*, badly; *pejùs*, worse; *pessimè*, worst.

77. The following additional list contains the remainder of the Adverbs in most common use :

inde, then.
deinde, after that.
dehinc, henceforth.
porro, moreover.
deinceps, so forth.
denuo, of new.
denique, finally.
postremo, lastly.
primò, first.
secundò, secondly.
tertiò, thirdly.
quartò. fourthly, &c.
profectò,
certè,
sanè,
planè, } truly, verily, yes.
næ,
utique,
ita,
etiam, also.
quidni? why not?
omninò, certainly.
fortè
forsan,
fortasses, } perhaps, perchance.
forsitan,
pariter, likewise, as well.
non,
haud, } not.
ne,
nequaquam, not at all.
neutiquam, by no means.
minimè, nothing less.
quàm, how, than.

utpote,
videlicet,
scilicet, } to wit, namely,
nimirum,
nempe,
seorsum, apart.
sigillatim, one by one.
plerumque, for the most part.
cur,
quare,
quamobrem, } why, wherefore.
qui
num, } whether.
an,
quomodo, how.
valde,
maximè,
magnopere,
maximopere, } greatly, very much, exceedingly.
summopere,
admodum,
oppido,
perquam,
longè,
nimis, } too much.
nimiùm,
prorsus,
penitus, } altogether, quite.
omnino,
magis, more,
fermè,
ferè, } almost.
propemodum,
penè,

parùm, little.

paulò, a little, somewhat.

paululùm, very little.

potiùs, rather.

satiùs, better.

potissimum,
præcipuè, } chiefly, especially.
præsertim,

imo, yes, nay, nay rather.

ita,
sic, } so.
adeo,

ut, as, that.

uti,
sicut,
sicuti,
velut,
veluti, } as, as if, as it were.
ceu,
tanquam,
quasi,

quemadmodum, even as.

sat,
satis, } enough.

itidem, in like manner.

juxta, alike, according to.

aliter,
secus, } otherwise.

alioqui,
alioquin, } else.

ncdum, much more, much less.

sensim,
paulatim, } by degrees.
pedetentim,

vix, scarcely.

ægrè, hardly.

tantùm,
solùm,
modò,
tantummodo, } only, alone.
duntaxat,
demum,

CHAPTER X.

Etymology of Prepositions.

78. These are subject to no change in termination, and are less numerous than the Adverbs. They are, however, and some of them in particular, of great importance in their Syntax (for which see Paragraphs 235 and 260). In this place I need do no more than give a list of the Latin Prepositions of most ordinary use. They are as follows :

ad, to.

apud, at, near, before.

ante, before.

adversùs, } against, towards.
adversùm, }

contrà, against, opposite to.

circà, ⎫
circùm, ⎬ about.
circiter, ⎭

cis, ⎫ on this side, without.
citra, ⎭

erga, towards.

extrà, without, beyond.

infrà, under, below.

inter, between, among, at.

intrà, within.

juxtà, near.

ob, for, before.

propter, for, nigh, through.

per, by, during, through.

ponè, behind.

præter, beyond, except, before, without.

penès, in the power of.

post, after, since, behind.

secundùm, according to, next to.

suprà, above.

trans, over, on the other side.

ultrà, beyond.

a, ⎫
ab, ⎬ from, by reason of, after.
abs, ⎭

absque, without.

coram, before, near.

cum, with, at.

de, of, concerning, from.

e, ⎫ out of, from, by, amongst.
ex, ⎭

palàm, before.

præ, compared to, because of, before, through.

pro, for, instead of, before.

sine, without.

tenùs, as far as, up to.

clam, unknown to.

in, in, into, against.

sub, under, about, near to.

subter, beneath.

super, above, over.

79. Observe, that many Prepositions are compounded with verbs. Thus *ab*, from, and *ire*, to go, make *abire*, to go away; *ante*, be-

fore, and *ire*, to go, make *anteire*, to go before; and thus we have great numbers of others, many of the English verbs being immediately derived from the Latin.   EXAMPLES.

> From AB, *abstinere*, to abstain.
>> AD, *adjungere*, to adjoin, or add to.
>> ANTE, *anticipere*, to anticipate.
>> DE, *desperare*, to despair.
>> CON (for CUM), *contendere*, to contend.
>> EX, *expellere*, to expel.
>> IN, *infringere*, to break to pieces.
>> INTER, *interponere*, to interpose, or insert.
>> OB, *objicere*, to object.
>> PER, *pertinere*, to pertain, or belong.
>> PRÆ, *prævalere*, to prevail.
>> PRO, *producere*, to produce.
>> POST, *postponere*, to postpone, or put after.
>> SUB, *subtrahere*, to take away, or subtract.
>> SUPER, *supersedere*, to supersede.
>> SUBTER, *subterfluere*, to flow under.
>> TRANS, *transferre*, to carry over, or transfer.

The like composition may be observed with many Nouns and Adjectives; as: *obstinatio*, a firm resolve; *obstinatus*, firmly resolved; *indoctus*, unlearned; *subterraneus*, subterraneous; *superfluus*, superfluous.

CHAPTER XI.

Etymology of Conjunctions.

80. Here, again, as with the Preposition, we have words which undergo no changes of termination. But these, like Prepositions, will require to be noticed again in Syntax. (See Paragraph 180.) The following are the greater part of the words belonging to this part of speech :

et, *ac,* } and.

atque, and, also.

que, (joined to the ends of words) and.

etiam, also.

quoque, also.

item, also, likewise.

tum, and, also.

cùm, *quum,* } when (in the sense of *since*).

quandoquidem, since.

nec, *neque,* } nor, neither.

non, not so much.

neve, neither.

aut, *ve,* *vel,* *seu,* } or, either.

sive, whether.

sed, *verùm,* *autem,* *atqui,* *at,* *ast,* } but.

attamen, *tamen,* } yet.

si, if.

sin, if, but if, otherwise.

siquidem, if so be.

dummodo, provided.

nam, *namque,* *enim,* } for.

quia, *quoniam,* *propterea quod,* } because.

ut, *quo,* *quod,* } that.

ergo, *igitur,* *ideo,* *itaque,* } therefore.

ni, *nisi,* } unless.

præterquam, except.

deinde, afterwards.

insuper, moreover.

denique, lastly.

an,
anne, } whether.
nonne,

ut,
uti, } to the end, in order that.

utcunque, however.

etsi,
etiamsi,
licet,
quamvis, } although.
tametsi,
quamquam,

saltem, at least, also, only.

CHAPTER XII.

Etymology of Interjections.

81. See Paragraph 12. These are words of little consequence, and very few in number. But see them noticed in Syntax (Paragraph 241). The following are the greater part of the Latin Interjections :

O!, O !

Eheu!,
Heu!,
Hei!, } alas ! wo to ! O ! ah !
Ah!,

En,
Ecce, } lo ! see, behold.

Io!, huzza ! brave !

Heus!, ho ! soho there !

Eho!, what !

Eu!,
Euge! } well done !

Vah!, pshaw ! fie !

Hem!,
Hui!, } heydey !

Væ!,
Væh!, } ah ! alas ! wo !

Proh!,
Pró!, } oh ! ah ! wonderful !

Au!, for shame ! peace !

Hercle! by Hercules !

Pol!
Edepol! } by Pollux !

Mecastor! by Mecastor !

CHAPTER XIII.

Of Diminutives.

82. Of Nouns, Adjectives, and Adverbs, there are **many that are** called *Diminutives.* These are so called because they **attach the** idea of smallness, or meanness, in addition to their **meaning in their** original form; and to express this idea they have a peculiar termi**nation.** We have some Diminutives; as *darling,* little dear ; *mani-* *kin,* little man. But the Latin has more. The Latin Diminutives of Nouns and Adjectives end in *lus* for the masculine, in *la* for the feminine, and in *lum* for the neuter.

83. Examples of the NOUNS :
　　From *Asinus,* ass, *asellus,* little ass.
　　　　　Basium, kiss, *basiolum,* little kiss.
　　　　　Campana, bell, *campanula,* little bell.
　　　　　Corpus, body, *corpusculum,* little body.
　　　　　Filius, son, *filiolus,* little son.
　　　　　Flos, flower, *flosculum,* little flower.
　　　　　Fons, fountain, *fonticulus,* little fountain.
　　　　　Homo, man, *homunculus,* little man.
　　　　　Liber, book, *libellus,* little book.
　　　　　Lapis, stone, *lapillus,* little stone.
　　　　　Munus, gift, *munusculum,* little gift.
　　　　　Navis, ship, *navicula,* little ship.
　　　　　Puer, boy, *puellus,* little boy.
　　　　　Rete, net, *reticulum,* little net.

84. Examples of the ADJECTIVES :
　　From *Acutus,* sharp, *acutulus,* sharpish.
　　　　　Eruditus, learned, *eruditulus,* somewhat learned.
　　　　　Formosus, fair, *formosulus,* fairish.
　　　　　Grandis, great, *grandiusculus,* somewhat great.
　　　　　Languidus, languid, *languidulus,* a little languid.
　　　　　Pallidus, pale, *pallidulus,* palish.
　　　　　Parvus, little, *parvulus,* very little.

85. The Diminutives of ADVERBS are less numerous; but there are some of these ; as :
　　From *Plus,* more, *plusculùm,* somewhat more.
　　　　　Parùm, little, *parvulùm,* very little.
　　　　　Paulùm, little, *paululùm,* very little.
　　　　　Tantùm, so much, *tantulùm,* never so little.

CHAPTER XIV.

Of Syntax in General.

86. Syntax is that part of Grammar which relates to the employment of words in sentences, that is, it teaches us how to use words properly in conjunction with one another. Syntax is sometimes called *Construction*, meaning *the putting of words together*. In this branch there are two main points to be attended to : they are called Agreement or Concord, and Government. The Adjective must agree, in Gender, in Number, and in Case, with the Noun or Pronoun. The Verb must agree, in Number and in Person, with the Noun or Pronoun. Conjunctions govern the Modes of Verbs; and Verbs again, and also Prepositions, Interjections, and Adverbs, govern the Cases of Nouns, Pronouns, and Adjectives. Adjectives, also, sometimes govern the cases of Nouns. Then, the rules of Syntax tell us, in many instances, when a word should be used, and when it should be omitted, besides the mere changes in form that the parts of speech must undergo in what relates to *Agreement* and *Government*. I have endeavoured to treat of the four branches of Grammar as much separately of each other as possible ; and now, in coming to the Syntax, I shall take each part of speech in the same order as that in which it has been considered under the head of Etymology. Syntax is by far the most important branch, and requires the most attention of the learner. The other branches, and Etymology in particular, require a good deal of attention ; but these are all three as nothing when compared with Syntax.

CHAPTER XV.

Syntax of Nouns.

87. Having stated at Paragraph 19 that there are no ARTICLES in the Latin language, I here omit, of course, to make another distinct Chapter on that Part of Speech. For the Pronoun *Hic*, by some called an *article*, or a *particle*, see paragraphs 19, 45, and 100.

88. There are in Latin, as in English, some Nouns called *Nouns of Multitude*; so called because, though employed in the singular number, they signify a multitude, or a greater number than one, of the persons or things which they represent, in a collective sense. Such are the following : *caterva*, a band or battalion; *cohors*, a body of soldiers, or pack ; *frequentia*, an assembly; *vulgus*, the vulgar; *plebs*, the common people; *gens*, a nation or people; *turba*, a crowd. (See paragraph 171.)

89. I need say nothing further of Nouns in this place, because it will be more proper to notice them in other places, in conjunction with the Adjectives and the Verbs, and in a separate chapter relating to Case and Government. Therefore, see Paragraphs 111, 145, and 198.

CHAPTER XVI.

Syntax of Pronouns.

90. See Etymology, Paragraph 40, where the Pronouns are classified.—These, like the Nouns, will have to be again noticed in other places. (See Paragraphs 111, 145, and 198.) Some few observations, however, are necessary here.

91. PERSONAL PRONOUNS.—The principal thing to remark with these is, that you may either use the pronoun when nominative of a verb, or leave it to be understood. In the conjugations of verbs (from page 40 to page 57) I have omitted *ego, tu, ille, nos, vos, illi,* I, thou, he, we, you, they; because it is generally mere matter of choice to employ the pronoun or not, the different persons and numbers being sufficiently expressed in Latin by the changes in termination of the verb itself. In Latin they write or say indifferently, *ego amo,* or *amo,* I love, *tu doces,* or *doces,* thou teachest, *ille legit,* or *legit,* he reads, *nos audimus,* or *audimus,* we hear, *vos videtis,* or *videtis,* you hear, *illi sunt,* or *sunt,* they are.

92. In cases where our pronoun *it* is used impersonally (for Impersonals see Paragraphs 148 and 163), no pronoun is used in Latin. EXAMPLE:

It is easier to read than to write.	Facilius *est* legere quàm scribere.

93. *Ille* is frequently employed along with the demonstrative pronoun *hic, hic* meaning this person, or thing, or one, and *ille* that person, or thing, or one, as:

Hic diligens erat,	*This one* was industrious,
ille piger,	*that* lazy.

See this mentioned again at Paragraph 100.

94. The pronoun in the third person neuter is often used, singular or plural, in the sense of *thing* or *matter, things* or *matters*; the noun *res* (thing or matter) being understood; as:

Id mihi utile est,	*That* (or *that thing*) is useful to me.
Ea quæ ex me audivistis,	*The* (or *those things*) which you have
	heard from me.

And when a pronoun refers to an inanimate thing which has been represented by a noun in a former sentence, the pronoun is frequently in the neuter, though the thing spoken of may be masculine or feminine. Thus SALLUST, after speaking of *animus* (mind), and *corpus* (body), goes on to say,

Alterum nobis cum diis, *alterum* cum belluis commune est. B. C.	*The* one (thing) is common to us with the gods, *the other* (thing) with the brutes.

95. *Ipse* is commonly employed in the third person, in the sense of *himself, herself, itself, themselves.* But it has also various other meanings: *I* or *myself, thou* or *thyself, we* or *ourselves, you* or *yourselves.*

96. POSSESSIVE PRONOUNS.—These always agree in gender, number, and case, with the noun to which they refer. Thus:

oculus meus,	my eye.
rosa mea,	my rose.
templum meum,	my temple.
oculi mei,	my eyes.
rosæ meæ,	my roses.
templa mea,	my temples.

And so on, throughout all the cases, singular and plural, of the noun and pronoun. And just the same with *tuus* and *suus* as with *meus.*

97. Observe well, that it is with the noun that represents the person or thing *possessed,* and not with that representing the *possessor,* that the Latin possessive pronoun agrees all through. We have, in the third person, *his* for the masculine, *her* or *hers* for the feminine, and *its* for the neuter, the pronoun agreeing with the *possessor.* But not so in the Latin; as :

pater suus,	his, her, or its, father.
mater sua,	his, her, or its, mother.
brachium suum,	his, her, or its, arm.

98. The genitive case of the personal pronoun is frequently used in place of the possessive pronoun; *illius, ejus, istius, ipsius,* of him, her or it, in place of *suus,* his, her, or its; *illorum, illarum,* &c. of them, in place of *suus,* their or theirs. And in many cases this prevents that ambiguity of meaning which would arise from using the possessive pronoun. As :

Pater amat filios suos, at *eorum* vitia odit,	A father loves his sons, but hates *their* vices.

Literally, the vices *of them.* Had it been *sua vitia,* the Latin might mean *his own* vices, and not *their* vices.

99. It is very common to omit the possessive pronoun, its mean-ing being left to be understood. As :

Sit pro ratione *voluntas.*	Juv.	Let (*my*) *will* be in place of reason.
Vivis ad confirmandam *audaciam.*	Cic.	Thou livest to confirm (*thy*) *auda-city.*

100. *Suus* is sometimes employed to express the sense of *one's own* ; as :

Suum animum continere.	Sen.	To govern *one's own* mind.
Invidia supplicium *suum* est.	Ov.	Envy is *its own* punishment.

In the plural, *suus* is often used in the sense of his, her, their, or one's own *countrymen, friends, soldiers, subjects.* And observe, that the Latin *meus, tuus, suus, nos*+*er, vester,* serve to express not only our *my, thy, his, her, their, our, your* ; but also our *mine, thine, hers, theirs, ours, yours.*

101. RELATIVE PRONOUNS.—We have seen at Paragraph 44, that the Relative *qui* undergoes changes to express gender, number, and case. The Relative, like the Possessive pronoun, must agree with its antecedent, that is, with the noun or pronoun which has gone before it and to which it relates. Thus :

Vir *qui* videt,	The man who (or that) sees.
Mulier *quæ* venit,	The woman who (or that) comes.
Animal *quod* currit,	The animal which (or that) runs.
Viri *qui* vident,	The men who (or that) see.
Mulieres *quæ* veniunt,	The women who (or that) come.
Animalia *quæ* currunt,	The animals which (or that) run.
Ille *qui* videt,	He who (or that) sees.
Illa *quæ* venit,	She who (or that) comes.

102. The pronoun *qui* has frequently the sense of *he who, the man who,* or *the person who,* including, in itself, both the per-sonal and the relative meaning, just as our *who* does sometimes. Shakspeare has, " *who* steals my purse ; " Dryden has, " *who* would learn ; " in place of *he who* steals, *he who* would learn. And thus, in Latin : QUI *nescit dissimulare nescit regnare,* he who cannot dissimulate cannot reign.

Dives *qui* fieri vult, et citò vult fieri.	Juv.	*He who* would become rich would also become so quickly.
Sunt *quibus* in satirâ videor nimis acer.	Hor.	There are some *to whom* I appear too severe in satire.
Qui est pauper aspernatur.	Cic.	*He who* is poor is despised.

And our *that which* or *what* (meaning *the thing which*) is expressed in a similar way by the neuter *quod* ; as :

F

| Optimum est pati *quod* emendare | It is best to bear with *what* thou |
| non possis.   SEN. | canst not better. |

That is, supplying the words understood: *ille qui, aliqui quibus, id* or *illud quod.* POPE's line, translating HORACE's, is the same as the Latin: " There are, *to whom* my satire seems too bold."

103. Our *whose*, by which we mean the same as *of whom*, is generally expressed in Latin by the genitive case of the Relative *qui*; as:

vir, *cujus* liber,	the man, whose book.
viri, *quorum* libri,	the men, whose books.
mulier, *cujus* vestis,	the woman, whose garment.
mulieres, *quarum* vestes,	the women, whose garments.

That is, literally, the book *of whom*, the books *of whom*, &c.— Sometimes, however, the same meaning nearly is expressed by the pronoun *cujus*, used, not as the genitive of *qui*, but as a distinct species of possessive pronoun, though evidently derived from *qui*. In this latter capacity, *cujus* changes to agree with the noun or pronoun which represents whatever is spoken of as *possessed.* For example :

Cujus es amicus ?	whose friend art thou ?
Cuja est hæc penna?	whose pen is this ?
Cujum pecus est ?	whose is the sheep ?

See *qui* and *cujus* noticed again at Paragraph 105.

104. DEMONSTRATIVE PRONOUNS. — *Hic* is the only purely Demonstrative pronoun in the Latin language. See it declined under Paragraph 45 ; and see it mentioned also at Paragraph 19. This pronoun must always agree with the noun with which it is employed, or to which it refers, in gender, number, and case. Thus:

hic oculus,	this eye.
hæc rosa,	this rose.
hunc templum,	this temple.
hujus oculi,	of this eye.
hi oculi,	these eyes.

And so on.—At Paragraph 93 see *hic* mentioned as being employed with *ille*, both used in a demonstrative sense. Some grammarians have classed all the Personal pronouns, *ille, is, iste, ipse,* and *se,* under the head of Demonstratives. But this does not appear to be correct : if *ille, is, iste, ipse, se,* are sometimes used, singular and plural, in the sense of *this* or *that man, woman, person, thing,* or *one, these,* or *those men,* &c.; they are more properly taken in the sense of *he, she, it, they,* &c.

105. INTERROGATIVE PRONOUNS.—See Paragraph 46. We might have classed *quis*, the Interrogative, with *qui*, the Rela-

tive ; and *cujus*, noticed along with *qui*, at Paragraph 103, might also properly be considered as an Interrogative in this place, since it is employed in asking questions. Or *qui*, the Relative, might be classed with *quis*, the Interrogative, *qui* being sometimes used interrogatively as well as relatively.

106. *Quis*, like *qui*, changes to express gender, number, and case. To keep these two as separate as possible, observe, that they may both be used interrogatively ; as :

$$\left.\begin{array}{c}\textit{quis} \text{ me vocat,} \\ \text{OR} \\ \textit{qui} \text{ me vocat,}\end{array}\right\} \quad \textit{who} \text{ calls me?}$$

Only that, while *qui* may be thus used in the interrogative sense, *quis* cannot be used as a relative. It must be

$$\left.\begin{array}{c}\text{Vir } \textit{qui} \text{ videt,} \\ \text{AND NOT} \\ \text{Vir } \textit{quis} \text{ videt,}\end{array}\right\} \quad \text{the man who (or that) sees.}$$

107. *Quis* is said to have a kind of adjective meaning, being used nearly in the same sense as the adjective *qualis*, which means *what manner of*, *which* or *what*.

108. Then again, to separate the two in speaking of *possession*, where the Relative or Interrogative is employed in the Genitive case :

Deus, *cujus* providentiam miramur,	God, *whose* providence (or, the providence of whom) we admire.

Here *cujus* is the Genitive of *qui*, the Relative. But :

Cujus providentia est ?	*Whose* providence is it ?

Here the same word is the Genitive of *quis*, the Interrogative. And then again, our *whose* may be expressed, as exemplified under Paragraph 103, by *cujus*, *cuja*, or *cujum*, a pronoun changing to agree with the person or thing possessed, and, like the Genitive of *quis*, expressing possession interrogatively.

109. INDETERMINATE PRONOUNS.—See a list of these at Paragraph 48. Their use is best learnt by practice in reading. Most of them, as observed at Paragraph 48, undergo the usual changes in termination to express Gender, Number, and Case.

110. Of these, the pronouns *alius* and *alter* repeated, with two nouns understood, or two verbs expressed, serve in the same sense as our *the one, the other* ; *one, another* ; *some, others* ; *these, those*. And *one* or *the one* may be expressed in such cases by *unus*. As : *unus* or *alter ait, negat alter*, one, or the one asserts, the other denies ; *alter sperat, alter timet*, the one hopes, the other fears ; *aliud est errare, aliud penitentiam sequi*, it is one thing to err, and

another to seek repentance; *alii ludunt, cantant alii,* some play some sing.

Aliud est maledicere, *aliud* accusare. Cɪc.	To abuse is *one thing,* to blame *another.*
Eripiunt *aliis,* quòd *aliis* largiantur. Cɪc.	They take from *some* (or *these*), that they may give to *others* (or *those*).
Alterum ad frontem sublatum, *alterum* ad mentum depressum supercilium. Cɪc.	*One* eyebrow turned up to the forehead, *the other* bent down to the chin.
Alterum nobis cum diis, *alterum* cum belluis commune est. Sᴀʟʟ.	*The one* (mind) is common to us with the gods, *the other* (body) with the brutes.

And observe, also, that *alienus,* though an adjective in many cases may be used as a pronoun, signifying *of other people,* or the property, goods, or substance, *of other people.* As :

Alieni appetens, sui profusus. Sᴀʟʟ.	Covetous of *other people's,* lavish of his own.
Aliena superbia. Sᴀʟʟ.	The insolence of *others (foreign* insolence).
Difficilis est cura rerum *alienarum.* Cɪc.	The care of the matters *of other people* is difficult.
Aliena cupere. Sᴀʟʟ.	To covet *the wealth (goods, property)* of others.

CHAPTER XVII.

Syntax of Adjectives.

111. Adjectives, like Nouns and Pronouns, undergo changes of termination to express Number, Gender, and Case. See Paragraph 49.—In this Chapter we have principally to speak of *Agreement* and *Comparison.*

112. The Adjective must AGREE with the Noun or Pronoun with which it is connected, in *Gender, Number,* and *Case.* Adjectives also *govern cases;* for which see Paragraph 244. Examples of AGREEMENT:

Magister doctus,	A learned master.
Mulier formosa,	A handsome woman.
Templum sanctum,	A sacred temple.
Magistri docti,	Of a learned master.
Magistri docti,	Learned masters.
Magistrorum doctorum,	Of learned masters.
Ille doctus est,	He is learned.
Illa formosa est,	She is handsome.

And so on, in each Gender, Number, and Case.

113. When the Adjective relates to two Nouns or Pronouns, it must be in the plural; as:

Pater et filius *boni,*	The *good* father and son.
Mater et filia *bonæ,*	The *good* mother and daughter.
Equus et cervus sunt *veloces,*	The horse and the stag are *swift.*
Rosa et viola sunt *odoræ,*	The rose and the violet are *sweet-scented.*

114. But if one noun or pronoun be of the masculine, and the other of the feminine gender, the adjective referring to both must be of the masculine; as:

Pater et mater *boni,*	The *good* father and mother.

115. And in speaking of two inanimate things of different genders, the adjective is generally of the neuter; as:

Virtus et vitium *contraria* sunt,	Virtue and vice are *different.*

But there is no absolute rule for this: the adjective frequently agrees with the noun nearest to it in the sentence; as:

Salus, liberi, fama, fortunæ, sunt carissimæ. Cic.	Our safety, our children, our fame, our fortunes, are *most dear*.

116. In cases where we use the verb *to be* impersonally (for Impersonals see Paragaphs 148 and 163), or where the adjective characterizes an act or state of existence described by a verb, the Latin adjective must always be of the neuter gender. As: *turpe est mentiri*, it is shameful to lie, or, to lie is shameful.   And thus:

Dulce et *decorum* est pro patriâ mori. Hor.	It is *grateful* and *becoming* to die for one's country.
Miserum est aliorum incumbere famæ. Juv.	It is *wretched* to depend on the merit of others.
Difficile est satiram non scribere. Juv.	It is *difficult* not to write a satire.

The use of the neuter in these cases is similar to that mentioned at Paragraph 94; which see.

117. In speaking of persons, it very often happens in Latin, that the adjective is employed alone, combining the adjective sense with that of the noun.   We have the same mode of expression, when speaking in the plural and using the definite article; as: *the good, the wise, the great;* meaning *good people in general*, &c.:

Amandi sunt *boni*,	*The good* are to be loved.
Perfidi vendunt patriam auro,	*The treacherous* sell their country for gold.

But in Latin this may be done with the singular number also; as:

Nunquam *sapiens* irascitur. Cic.	A *wise* (man) never gets angry.

If our language has some adjectives which may thus be used in the capacity of nouns also, in the singular number, or without the article in the plural, there are comparatively few of them.

Septem fuisse dicuntur *sapientes*. Cic.	There are said to have been seven *wise* (men); or *sages*.

Sage being both adjective and noun, we may say *a sage* or *sages*, as well as *a sage man* or *sage men:* but we could not say *a wise* (for *wise man*), *seven wise* (for *seven wise men*):—Again, the Latin adjective is often employed alone in the neuter gender, the word *res* (thing or matter, things or matters) being understood; as:

Varium et *mutabile* semper fœmina. Vir.	Woman ever an *inconstant* and *changeable* (thing).
Omnia *brevia* tolerabilia esse debent, etiamsi magna sint. Cic.	All (things) *of short duration* ought to be bearable, although they be great.

118. Next, as to COMPARISON. We have seen (Paragraph 56)
how the Latin adjective changes to express the Comparative and
Superlative degrees. But in the composing of sentences, there
are some Adverbs required to make comparison; and, in the Latin
as well as in our language, comparison may be made between two
adjectives, between two different acts or states of being described
by verbs, or between two adverbs, as well as between nouns and
pronouns. Therefore, to dispose of this matter in one place, we
shall be obliged to treat here of all these different parts of speech.

119. The first thing is to see how our adverb *than* is expressed
in Latin, when comparison is made between nouns or pronouns.
This is done in two ways. In the first, *than* is represented by the
Latin adverb *quàm*, and the two nouns or pronouns between which
comparison is made are in the nominative case. As :

Petrus est doctior *quàm* Paulus,	Peter is more learned *than* Paul.
Cicero eloquentior fuit *quàm* Crassus,	Cicero was more eloquent *than* Crassus.
Achilles fortior fuit *quàm* Hector,	Achilles was stronger than Hector.
Ego sum minus sapiens *quàm* tu,	I am less wise *than* thou.
Tu es grandior *quàm* frater tuus,	Thou art taller *than* thy brother.

Here the latter as well as the former noun or pronoun is in the
nominative, because the verb *to be* is understood as repeated :
quàm Paulus est, than Paul *is* ; *quàm Crassus fuit,* than Crassus
was ; &c.

120. But observe that the two nouns or pronouns may be in
the accusative case, when there is a verb in the sentence requiring
them to be so. As : NEMINEM *novi doctiorem quàm* PETRUM, I
have known no one more learned than Peter ;

Ego callidiorem vidi *neminem* quàm *Phormionem.* TER.	I have seen *nobody* more skilful *than Phormio.*

Though it would also have been equally good to say, *quàm Petrus*
EST (than Peter *is*) ; *quàm Phormio* EST (than Phormio *is*) ; putting
the latter in the nominative.

121. The other way of expressing the sense of *quàm*, is to
drop that word, and put the latter of the two nouns or pronouns
in the ablative case (see Paragraph 257) ; as, taking the foregoing
examples again :

> Petrus est doctior *Paulo.*
> Cicero eloquentior fuit *Crasso.*
> Achilles fortior fuit *Hectore.*
> Ego sum minus sapiens *te.*
> Tu es grandior *fratre tuo.*

When comparison is made in this form, it is said that the sense of
the preposition *præ*, which governs the ablative, is to be under-

stood : *præ Paulo*, before, or compared with, Paul ; &c. Thus,
again, in the following :

Mihi nemo est amicior nec carior, *Attico*. Cic.	No man is more friendly, nor more dear to me, *than Atticus*.
Vilius argentum est *auro et virtutibus* aurum. Hor.	Silver is less valuable *than gold*, and gold *than* virtues.
Lúce sunt clariora nobis tua consília. Cic.	Thy counsels are clearer to us *than the light*.
Majora sunt *præmiis* pericula. Curt.	The perils are greater *than the rewards*.
Pax *bello* pejor. Cic.	A peace worse *than a war*.
Quis omnium doctior *Aristotele* fuit ? Cic.	Who of all was more learned *than Aristotle ?*
Cato, *quo* nemo vir melior natus est. Cic.	Cato, *than who* no better man is born.
Fama, malum *quo* non aliud velocius ullum (est). Vir.	Fame, an evil *than which* no other is more rapid.
Nihil *illo* fuit excellentius in virtutibus. Cic.	Nothing was more excellent *than he* in virtues.
Nihil callidius *Hannibale*,	Nothing more skilful *than Hannibal*.
Nihil justius *Aristide*.	Nothing more just *than Aristides*.

That is : *præ Attico, præ oro, præ virtutibus, præ luce*, &c.

122. *Quàm* represents our than in a variety of instances, which
it would be tedious to define minutely. For example :

Magis ambitio *quàm* avaritia animos hominum exercebat. Sall.	Ambition engaged the minds of men more *than* avarice.
Potius accusatio *quàm* defensio est existimanda. Cic.	It is to be considered rather an accusation *than* a defence.
Laude potius *quàm* pœnâ dignus. Cic.	Worthy rather of praise *than* of punishment.
Plus exemplo *quàm* peccato nocent. Cic.	They do harm more by their example *than* by their sin.

123. When there is but a single Noun or Pronoun, and the
comparison lies between two Adjectives, *quàm* is employed ; the
Adjectives being in the positive degree, accompanied by the Adverb *magis, minus, plus*, or some such word.

Triumphus magis clarus *quàm* gratus,	A triumph more showy *than* agreeable.
Vir magis doctus *quàm* eloquens.	A man more learned *than* eloquent.
Magis fortunatus *quàm* prudens es,	Thou art more fortunate *than* prudent.
Iter magis expeditum *quàm* tutum,	A path more expeditious *than* safe.

But the same idea is often expressed ‚by omitting the Adverb, the two Adjectives being both used in the comparative degree. As :

> Triumphus *clarior* quàm *gratior.*
> Vir *doctior* quàm *eloquentior.*
> *Fortunatior* quàm *prudentior* es.
> Iter *expeditius* quàm *tutius.*

124. *Quàm* is used whenever acts or states of being expressed by Verbs are brought into comparison with each other ; as : *Melius est pœnam capere* QUAM *mentiri,* it is better to receive the punishment *than* to lie ; *Ille doctior est* QUAM *putatis,* he is more learned *than* you think. Again :

Gentes barbaras regere facilius est, *quàm* animum suum continere. SEN.	It is easier to govern savage nations *than* to bridle one's own mind.
Opprimi in bonà causà melius est *quàm* malæ cedere. CIC.	It is better to be beaten in a good cause *than* to yield to a bad one.

125. And then, again, it is used in forming comparison between Adverbs. And here also there are two forms of expression similar to those mentioned at Paragraph 123, as relating to Adjectives. *Quàm* may be used with *magis, minùs,* &c., the two adverbs compared being in the positive degree (see Paragraph 76, on the *Degrees of Adverbs*) ; or, *quàm* may be used alone, the two adverbs compared being both in the comparative degree. Thus :

He speaks more freely *than* elegantly,	Dicet *magis* liberè quàm ornatè, OR, Dicet *liberiùs* quàm *ornatiùs.*

126. Something must be said here of the use of the Adjective in the SUPERLATIVE DEGREE. This degree partakes of the nature of the COMPARATIVE ; because, when we speak of a person or thing as possessed of a quality in the superlative degree, it is often understood, if not expressed, that the person or thing excels as compared with some other particular persons or things, or with other persons or things in general. This is generally the case, though there is an exception, for which see Paragraph 130. First let us see how the Superlative partakes of the Comparative.

127. We say, for example : he is the wisest, or most wise, *of the men, of all men, of men, of all,* or *of any.* In such phrases the Latin agrees with our language, the superlative being expressed by that termination in the Adjective which has been mentioned at Paragraph 56 ; and the Noun or Pronoun representing the person or thing as *inferior,* being in the *genitive* case. Thus : *Petrus, diligentissimus* OMNIUM ; Peter, the most diligent *of* all ; *quis* NOSTRUM, which *of* us ? *quis* VESTRUM, which *of* you ? And thus, again :

Demosthenes fuit orator præ-. stantissimus totius Græciæ,	Demosthenes was the most excel-lent orator of all Greece.
Theophrastus, elegantissimus om-nium philosophorum,	Theophrastus, the most accom-plished of philosophers.
Plato, Græcorum doctissimus,	Plato, the most learned of the Greeks.
Hannibal fuit maximus omnium imperatorum Carthaginensium.	Hannibal was the greatest of all the Carthaginian commanders.

128. Observe, however, that the like ideas may be expressed in Latin, by using one of the prepositions, e, ex, de, or præ, which govern the ablative case; or by inter or ante, which govern the accusative. Diligentissimus ex omnibus, præ omnibus, inter omnes, or ante omnes; which are similar to our out of all, compared to all, among all, before all, &c.

129. In English the Comparative is sometimes used instead of the Superlative; as, speaking of two roses, of two trees, we might say: this is the sweeter (meaning sweetest or most sweet); this is the taller (meaning tallest or most tall). The same form is often found in Latin. As:

Junior patrum. Liv.	The youngest (younger) of the fathers.
Major juvenum. Hor.	The oldest (elder) of the youths.
Duo majora omnium navigia. Curt.	The two largest (larger) of the ships.
Ille minorem e duobus liberis amisit. Plin.	He sent away the smallest (smaller) of the two children.
Prior ex duabus tuis epistolis. Cic.	The first (former) of thy two letters.
Pygmalion, scelere ante alios immanior omnes. Vir.	Pygmalion, the cruelest (more cruel) in crime of all others.
Inter eos fortior fuit. Quint.	He was the strongest (stronger) among them.

Now, though the Adjective juvenis, young, has no Superlative (being one among those exceptions noted under Paragraph 57), all the others in the foregoing examples have, and in these examples there might have been maximus, maxima, minimum, prima, im-manissimus, fortissimus; instead of major, majora, &c.

130. In Paragraph 126, I have said that the Superlative may be used in a sense in which it does not partake of the nature of the Comparative. We say, for example: he is a most excellent man, that was a most fortunate escape; without alluding to any other man or men, escape or escapes. In Latin the Superlative is used

in precisely the same way; and it is also constantly employed, including in itself, without the aid of any Adverb, the sense of our Adverb *very*. As :

Vir *sapientissimus*,	A most (or *very*) *wise* man.
Philosophus *eruditissimus*,	A *most* (or *very*) *learned* philosopher.
Imperator *potentissimus*,	A *most* (or *very*) *able* commander.

The Superlative may, however, in this same sense, be preceded by an Adverb expressive of amplification or excess (as remarked at Paragraph 58); that is, by *multùm*, *multò*, *quàm*, *perquàm*, *valdè*, *sanè*, *longè*, *admodùm*, &c. As : *Ulysses fuit* MULTUM *sagacissimus*, Ulysses was *very* sagacious ; *Nero fuit* QUAM *scelestissimus*, Nero was *extremely* wicked ;

Conspectus vester *multò* jucundissimus. CIC.	Your *very agreeable* look.
Ignes faciunt *quàm* maximos. FLOR.	They make *very large* fires.

131. In addition to those Adverbs which have been used in the foregoing examples, there are some others to be spoken of before we quit the Syntax of Adjectives. The following list, which includes those before given, should be particularly attended to :

quàm,	than, very, how, as.
tàm,	so, so much, as much, as well.
plus,	more, to a greater degree.
parùm or *paulùm*,	little, to a little degree.
multùm or *multò*,	much, very, to a great degree.
tantùm or *tantò*,	so much, as much, to so great *or* to an equal degree.
quantùm or *quantò*,	as much, how much, to as great *or* to what degree.
magis,	more, to a greater degree.
maximè,	very, greatly, exceedingly.
minùs,	less, in a smaller degree.
satis,	enough, to a sufficient degree.
nimis or *nimiùm*,	too much, to too great a degree.

> *potiùs*, rather, better.
> *satiùs*, better.
> *toties*, so many times, so often.
> *quoties*, as many times, as often, how often.
> *perquàm*, very, very much.
> *valdè*, very much, greatly.
> *sanè*, truly, indeed.
> *longè*, exceedingly.
> *admodum*, very, greatly, very much.

132. I shall give a few examples, to illustrate the different ways in which some of these words are employed.

133. *Quàm* represents our *how*. As:

Scio ego *quàm* difficile sit consilium dare regi. **SALL.**	I know *how* difficult it is to give counsel to a king.

134. *Quàm* and *tam*, used together, mean the same as our *as* or *as much* and *so*. As: *Nero fuit non* TAM *genere nobilis,* QUÀM *vitiis insignis,* Nero was not *so* noble in family *as* remarkable in vices ; TAM *prudens est,* QUÀM *fortis,* he is *as* prudent *as* brave ;

Nihil est morti *tam* simile, *quàm* somnum. **CIC.**	Nothing is *so* like death *as* sleep.
Tam consimilis est, *quàm* potest. **PLAUT.**	He is *as* *much* like *as* he can (be).

And *so*, when alone, is also expressed by tam :

Quis est *tam* demens? **CIC.**	Who is *so* silly?

135. Care is to be taken not to confound some of those Adverbs in the foregoing list, with the Adjectives from which they are derived ; because the adverb is not always distinguished by its accent (ˋ), and the Adjective may, according to the case in which it is employed, have the same termination as the adverb. *Plus* is both Adjective and Adverb. *Parùm* is derived from *parvus*, small or little ; *paulùm*, from *paulus*, very small or little ; *multùm* or *multò*, from *multus*, much ; *tantùm* or *tantò*, from *tantus*, so much ; *quantùm* or *quantò*, from *quantus*, how much ; *nimis* or *nimiùm*, from *nimius*, too much. And these Adjectives are declinable throughout, in gender, number, and case, to agree with Nouns and Pronouns, which the Adverbs are not :

Masc.	Fem.	Neut.
parvus,	*parva,*	*parvum,* &c.
paulus,	*paula,*	*paulum,* &c.
multus,	*multa,*	*multum,* &c.
tantus,	*tanta,*	*tantum,* &c.
quantus,	*quanta,*	*quantum,* &c.
nimius,	*nimia,*	*nimium,* &c.

136. When any of these are used in the Adjective form, it is a rule, that they must agree in termination with the Noun which they refer to; and when in the Adverbial form, then the Noun should be in the Genitive Case. (See Paragraph 253.)   As:

Tanta prudentia, *quanta* doctrina,	*As much* prudence, *as* learning.
Tantùm prudentiæ, *quantùm* doctrinæ,	*As much* (of) prudence, *as* (of) learning.

137. Our *as much* and *as*, when having reference to a verb, are expressed by *tantùm* and *quantùm*.   As:

Tantùm te amo, *quantùm* me amas,	I love thee *as much as* thou lovest me.

And when our *so*, in the sense of *to such a degree*, is followed by the Conjunction *that*, the *so* is expressed by *tantùm* or *tam*, and the *that* by *ut*; as:

Id *tantùm* abest ab officio, *ut* nihil magis officio possit esse contrarium. Cic.	That is *so* far from our duty, *that* nothing can be more contrary to our duty.

138. The forms of expression, in speaking of comparative numbers and quantities, and of equality or similitude, are very various in Latin, as well as in our language. It would be too much to explain all the idioms of this kind here; but mark the following, as they are important.

139. Our *the more, the more as*, or *in the same proportion as*, or *so much the more*; *the less*, &c., are expressed by the Adverbs *eò*, to that extent, so far as, by so much; and *quò*, by how much, for which cause; or, in place of *quò*, by the Conjunction *quòd*, as, in that.   EXAMPLES:

Quò quisque vitiosior, *eò* miserior est,	*The more* any one is vicious, *the more* he is unhappy.
Quò doctior, *eò* modestior est,	*The more* learned he is, *the more* he is modest.
Eò modestior est, *quò* doctior,	He is *more* modest *in proportion as* he is more learned.
Id *eò* mirabilius est, *quòd* a nemine expectabatur,	That appeared *the more* surprising, *as* (in that) it was expected by nobody.

140. *Tot* or *totidem*, so much, so many, and *quot*, as many as, are indeclinable Adjectives; and these, employed in conjunction with each other, express equality in numbers.   As:

Tot fructus, *quot* flores,	*As many* fruits *as flowers*.

141. *Talis*, such, such like, and *qualis*, as, like as, are Ad-

jectives; and these express similitude or resemblance, in the sense of our *such, such as, like, the like of, the same as.* As:

Talis fuit amicus meus,	*Such* was my friend.
Non sum *talis qualis* tu,	I am not *like* thee (*the same as* thou)
Qualis pater est, *talis* est filius,	*Such as* the father is, *such* is the son.

But when our *such* is used in the sense of *this kind* or *sort of, that kind* or *sort of,* it is most commonly expressed in Latin by the genitive of *hic* or *is,* joined with the genitive of the noun *modus,* manner or fashion. As:

Quis *hujusmodi* puellos non amat?	Who does not love *such* children (children of this, or, that *kind*)?
Quis *istiusmodi* homines non oderit?	Who would not hate *such* men (men of this, or, that kind)?

And observe, that instead of *talis* and *qualis,* the personal pronoun *is, ea, id,* and the relative *qui, quæ, quod,* are often employed in the same sense as above:

> *Is* fuit amicus meus.
> Non *is* sum qui tu.
> *Qui* pater est, *is* est filius.

142. In speaking of definite or indefinite quantities or numbers, we sometimes use the preposition *of* before the noun, and sometimes not; as: twenty sheep, a score *of* sheep. In such cases the Latin noun is generally put in the genitive case, unless it be preceded by any of those Adjectives mentioned at 135 and 136.

Plus *lactis* habet quàm *sanguinis.* Juv.	He has more (*of*) *milk* than (*of*) *blood.*

And this is generally the form of expression in Latin with the Adjectives of Number. As:

Octoginta *Macedonum* interfecerunt. Curt.	They killed eight hundred (*of*) Macedonians.
Phalaria duo millia *Macedonum* in præsidio habebat. Liv.	Phalaria had two thousand (*of*) Macedonians in the garrison.

When, however, we should use our *of* in the sense of *out of, of the number of, from amongst,* &c., meaning, *to the exclusion of the rest,* the like sense in Latin is expressed by one of the prepositions *e, ex,* or *de,* which require the noun or pronoun following to be in the Ablative case. As:

Unus fuit *de magistratibus* defensor salutis meæ. Cic.	One of (*out of*) the magistrates was the preserver of my safety.

CHAPTER XVIII.

Syntax of Verbs.

143. See Paragraph 59. We have now to speak of the following eight particulars relating to verbs : *Gender* or *Sort, Person, Number, Time, Mode, Participle, Gerund,* and *Supine.* For *Government,* see Paragraph 198.

1ST.—OF THE GENDER.

144. GENDER means the same as *sort* or *kind.* There are four principal Sorts of Verbs; namely, *Active verbs, Passive verbs, Neuter verbs,* and *Impersonal verbs.*

145. The verb is called *Active* when it expresses an act done by some person or thing to some other person or thing. Any verb, in short, which expresses an *act,* when there is an *object* of any kind which is the receiver of the act, or to which the act is done, is an Active Verb. Thus, to *kill,* to *beat* : these are active verbs, because we must understand, when they are used, that there is some *object,* which object suffers the acts of *killing* or *beating.* Suppose the verb to express something of a merely mental kind, such as to *love,* to *esteem*; these are Active Verbs, nevertheless ; because, though the action here is only mental, the act must have an *object*; and therefore to *love* and to *esteem* are as much Active verbs as to *kill* and to *beat.*

146. The verb is called *Passive* when it expresses, not the performing of the act by the actor, but the receiving or suffering of it by the person or thing to whom the act is done. Thus, to *be killed,* to *be beaten,* to *be loved,* to *be esteemed* : these verbs, as here employed, express that *passiveness,* that suffering of an act, which has caused the Active Verb, when used in this way, to be called a *Passive Verb.*

147. The verb is called *Neuter* whenever it is neither active nor passive. Verbs that express merely the *existence, state,* or condition of things; all such are Neuters. To *be,* to *sit,* to *remain,* to *live,* to *reside,* to *dwell*; these are all Neuters: they express neither the doing nor the enduring of any act. But, to *go,* to *come,* to *run,* to *creep,* to *walk,* to *jump* : by all these there is action ex-

pressed. Yet these, also, are Neuters; because, though each expresses an act, that act is not *done to*, or *received by*, any person or thing.—There are some grammarians who call those *Neuters* only which express something in which there is no action, such as to *be*, to *remain*, and such-like. They call those verbs which do express actions, such as to *go*, to *come*, to *run*, in which the act is entirely confined to the actor, *active intransitive* verbs; while, such as to *kill*, to *beat*, are called *active transitive* verbs. They call both *Active*: the one *transitive*, because the act passes over to, or has effect on, an object beyond the actor; and the other *intransitive*, because the act is confined to the actor, and passes over to no other object.

148. Some verbs are called *Impersonal*. These are defective as to some of their *persons*, they never being used in any except the third person singular. Such, for example, are the verbs to *rain*, to *snow*, to *freeze*. There are some of these which must always be used impersonally; and there are others, again, which sometimes become impersonal, but which are not so at all times. When the verb is called *Impersonal*, it is so because it has, apparently, nothing belonging to it as a *nominative*; that is to say, there is an act or a state of being expressed, without there being any *noun* to represent the *person* or *thing* which performs the act or which occupies the state of being.

149. The Active verb is sometimes called *Reflective*. A verb is Reflective, when the actor and the object acted upon are both one and the same person or thing. Thus, he *kills himself*, they *beat themselves*: these, as here used, would be called Reflective. A Reflective Verb, then, is nothing more than an Active Verb, the act expressed by which has the actor himself for its object. The Reflective Verb is sometimes said to be *Reciprocal*; and that happens whenever there is an interchange, or reciprocity, in the performance of an act, between two or more persons or things. *They kill each other, they beat one another*: here the *killing* and the *beating* are alternately done by each to the other, by the one to the other. The persons or things are by turns both the actors and the receivers of the act; and therefore it is that, when the verb expresses this kind of interchange or mutuality, both in the performance and in the enduring of an act, it is called a *Reciprocal* Verb.

150. These observations, as defining the different *Genders* or *Sorts* of verbs, are just as applicable to the Latin language as they are to ours. There are, however, some points that require particular notice, in comparing the two languages. I shall leave the verbs called *Impersonal* to be spoken of last; first considering the *Active*, *Passive*, and *Neuter* verbs.

151. The verb simply *active* needs no explanation.

Virginius *killed* his daughter, | Virginius filiam suam *occidit*.

152. But when we come to the *passive* form, we find a great difference between the two languages :

The daughter *is killed* by her father, | Filia *occiditur* a patre suo.

We know, that in our language the passive is always expressed by using the verb *to be*, as an auxiliary, along with the participle *passive* of the active verb ; as in the above example, *is killed*.   But, on referring to the Conjugations of *Passives*, from page 50 to page 57, we see that it is only in certain parts of the verb that the Latin *esse*, to be, comes in to assist in the conjugation ; and that, excepting in those particular parts, the Latin passive is expressed by a totally different termination in the active verb itself.   And there we also see, that when *esse* does thus come into use, the form of expression is nearly the same as in English, the verb *esse* being accompanied by the *passive participle* of the Active verb to which it is auxiliary.

153. We often use the active verb with one of the words, *one, we, you, they*, or *people*, preceding it, meaning, by any one of these, *people*, or *the world in general*.   We say, for example, *one loves* virtue, *we love* virtue, *you love* virtue, *people love* virtue ; and so forth.   In such cases the like idea is generally expressed in Latin by the verb in the passive form :

Virtus *amatur*, | Virtue *is loved*.
Virtutes *amantur*, | Virtues *are loved*.

Again : *they say*, or *people say*, that deer live very long :

Cervi *dicuntur* diutissimè vivere, | Deer *are said* to live very long.

And again : *one* should *hope*, *we* should *hope*, *you* should *hope*, *people* should *hope :*

Sperandum est, | It is to be hoped.

154. When the Active verb is employed in the *reflective* way, our *myself, thyself, himself, herself* or *itself, ourselves, yourselves, themselves*, are expressed by the Latin, *me, te, se* or *sese, nos, vos*. (See these mentioned at Paragraph 42.)

Peter praises *himself*, | Petrus *se* laudat.

And when in the *reciprocal*, the form of expression is the same ; only that in Latin the reciprocity is more fully expressed by the adverb *invicem* (by turns), or by the preposition *inter* (between) :

Peter and Paul praise *one another*, | Petrus et Paulus *se invicem* laudant.
Peter and Paul fight *each other*, | Petrus et Paulus *inter se* pugnant.

155. Of the *Neuter* verbs, the verb *Esse*, to be, claims particular attention. I have just noticed (Paragraph 152), the circumstance of its being employed as an auxiliary, that is, as a verb *assisting* in the conjugating of others. In English we have two auxiliary verbs, *to have* and *to be*; to *have* being employed in forming the compounds of the active verb, as, I *have* loved, I *have* taught, I *had* loved, &c.; and to *be* and to *have* both being employed in forming the compounds of the passive verb; as, I *was* loved, I *was* taught, I *have been* loved, &c. Now, we see by the MODELS (pages from 42 to 57) that there is no Latin auxiliary at all used with the verb in the active form; and that *esse* is the only auxiliary used with the passives. Thus with the active: *amavi*, I have loved, *amaveram*, I had loved, &c.; and with the passive: *amatus sum*, or *fui*, I am or have been loved, *amatus eram* or *fueram*, I was or had been loved, &c. Then again, we see, that *esse* itself has no compound forms: *fui*, I have been, *fueram*, I had been, &c.

156. *Esse*, to be, is very often used in place of *habere*, to have; and when this occurs, the noun or pronoun which would be the nominative of *habere* is required to be in the dative case. (See *Government*, Paragraph 215.) Thus, for example, instead of saying *Ego* HABEO *librum*, I have a book, we may say, EST MIHI *liber*, that is, literally, there is a book *to* or *for me*. Observe the same idiom in the following:

Sunt nobis mitia poma.	VIR.	*We have* ripe apples.
Est mihi pater.	VIR.	I *have* a father.
Pictoribus atque poetis *Semper fuit æqua potestas.* Hor.		*Painters and poets have* always *had equal power.*
Ei morbo nomen est avaritia.	CIC.	*That disease has* the name of avarice.

157. And observe, that these examples that I have just given, illustrate another difference between the Latin and our language. The Latin has no phrases similar to those in English composed of the word *there* and the verb to *be*; *there is, there are, there was,* &c. *There* is a book, *there* are apples, are in Latin, EST *liber*, SUNT *poma*; that is, literally, a book *is*, apples *are*; the verb *Esse* being, in such cases, used alone:

Est locus in carcere, quod Tullianum *appellatur.* SALL.	*There is* a place in the prison, which is called Tullianum.
In Galliâ factiones sunt. CÆS.	*There are* factions in France.

158. See the verb *Esse* noticed again at Paragraphs 165 and 167.

159. I have already spoken of *Deponent Verbs* (Paragraph 63). These are to be considered as a separate class; for though some of them may be used in the *active* sense, some in the *passive*, and some in the *neuter*, they are, nevertheless, all conjugated precisely in the same way as a passive verb, being distinguished in the dic-

tionaries by the abbreviation " *dep*." It is said that verbs of this kind are called *Deponents* (from *deponere*, to lay aside, or put off), because in them the passive signification that characterizes their conjugation is often laid aside, while the deponent, though conjugated like a passive, has the meaning of an active or of a neuter verb.

160. There are, as observed at Paragraph 63, Deponents belonging to each of the four Conjugations. I have not given any *models* by which to conjugate these, because the models given for the passives (from page 50 to page 57) serve as well for Deponents. Excepting, that when a Deponent is used as an *active* verb, it has the same participles, gerunds, and supine, as those which are given in the models from page 42 to page 49. And there are also a few neuter verbs to be found conjugated partly in the active and partly in the passive form. In their present, past imperfect, and future times, active; but in their other times, passive. *Audere*, to dare, *gaudere*, to be glad, *solere*, to be accustomed, are of this kind. Thus, *audeo*, I dare, *audebam*, I dared, *ausus sum*, I have dared, &c. *gaudeo*, I am glad, *gaudebam*, I was glad, *gavisus sum*, I have been glad, &c. *soleo*, I am accustomed, *solebam*, I was accustomed, *solitus sum*, I have been accustomed, &c. These are called MIXED, from there being a mixture of the active and passive forms of conjugation found in the same verb.

161. There are some Deponents that may be conjugated throughout in either way, in the active form or in the passive: as, *altercare* or *altercari*, to debate, *fabricare* or *fabricari*, to build, *depopulare* or *depopulari*, to lay waste; *alterco* or *altercor*, I debate, &c.; *fabrico* or *fabricor*, I build, &c. *depopulo* or *depopulor*, I lay waste, &c.

162. The general rule with Deponent verbs is, that they are *Neuters*. But, as some of them are employed *both as Actives and as Passives*, they often cause doubt and difficulty to those who are beginning to read Latin. For example: *jocari*, to jest, *nugari*, to play the fool, *pigrari*, to be idle, *mori*, to die, *morari*, to tarry, *demorari*, to dwell. These we easily know to be neuter verbs. But, while *tristare* means to *make sad* (active), *tristari* means to *be sad* (neuter), and not to *be made sad* (passive). And then, again, observe:

Ab amicis *hortatur*.	VAR.	He *is advised* by his friends.
Qui est pauper *aspernatur*.	CIC.	He who is poor *is despised*.
Omnis ora maritima ab Achæis *depopulata est*.	LIV.	All the sea coast *was laid waste* by the Grecians.
O domus antiqua, quàm dispari domino *dominaris* !	CIC.	O ancient house, by what a different master *art* thou *governed* !

These verbs, *hortari*, to advise, *aspernari*, to despise, *depopulari*,

to lay waste, *dominari*, to govern, are Deponents.   In these exam-
ples they are used in the *passive* sense ; and yet they might have
been used in the *active* sense, though with the same passive form
of conjugation ; as :

Hannibal *depopulatus est* multos agros Italiæ,	Hannibal laid waste many territories of Italy.
Multi agri Italiæ *depopulati sunt* ab Hannibale,	Many territories of Italy were laid waste by Hannibal.

Deponents of this description are called COMMON ; because, with
them, the passive form is employed in common to express both the
active and the *passive* meaning.

163. At Paragraph 148 I have said what *Impersonal* verbs are.
Some of these are always Impersonal, never being used but in the
third person singular ; others are only sometimes impersonal,
according to the sense in which they are employed.   The following
are the greater part of the Latin Impersonals :

pluit, it rains.
tonat,
   or }it thunders.
fulminat,
fulgurat, it lightens.
ningit, it snows.
grandinat, it hails.
lucescit, it dawns.
vesperascit, it is night fall.
libet, it is pleasant.
placet, it pleases, it is good.
juvat, it pleases, it profits.
licet, it is lawful, or right.
pudet, it is shameful.
decet, it becomes, it behoves.
liquet, it appears.
piget, it grieves.
oportet, it is fit, or proper.
tædet, it is wearisome.
pænitet, it troubles, vexes, or makes repentant.
miseret,
   or }it bespeaks pity.
miserescit,
evenit, it happens, or falls out.
restat, it remains.
interest, it concerns, it imports, it touches.
refert, it concerns, or belongs.
accidit, it happens.

> *fit,* it comes to pass.
> *convenit,* it is convenient, or suitable.
> *constat,* it is evident, or agreed.
> *expedit,* it is expedient, or necessary.
> *conducit,* it is profitable.
> *vacat,* there is leisure.
> *pertinet,* it pertains, concerns, or becomes.

164. In speaking of Personal Pronouns and of Adjectives (Paragraphs 92 and 116), there have been examples given of the verb *Esse*, to be, employed Impersonally. That verb is of great importance as thus employed; and the examples referred to apply in this place: therefore see them again.

165. *Esse* is often employed along with one of the nouns *opus*, need, occasion, want, and *usus*, profit, necessity, need, advantage, use. *Opus est*, It is necessary, or requisite; *usus est*, it is useful, advantageous, or needful.

Hoc fieri *opus est.*	Cic.	*It is necessary* for this to be done.
Gratiâ *opus est* nobis tuâ.	Cic.	Thy favour *is needful* to us.
Nunc tibi *opus est,* ægram ut te assimules.	Plaut.	Now *it is necessary* for thee that thou feign thyself sick.
Naves, quibus proconsuli *usus* non *esset.*	Liv.	The ships, in which *there was* no *use* to the proconsul.
Mihi et Quinto fratri magno *usui fuit.*	Cic.	*It was* of great *advantage* to me and my brother Quintus.

166. Some of the Neuter verbs which do not belong to the class called Deponent, and which have properly no passive form, are nevertheless sometimes used in the passive form impersonally. Thus, *ire*, to go, *flere*, to weep, *fugere*, to flee, *currere*, to run, *vivere*, to live, *servire*, to serve; these may be used in the third person singular in the passive form, as Impersonals: *itur, fletur, fugitur, curritur, vivitur, servitur*; that is, literally, it is gone, it is wept, it is fled, it is run, it is lived, it is served. The meaning, in such instances, is similar to that of the French, when they use their pronoun ON, along with the verb in the third person, to convey the indefinite sense of our *we, you, one, they*, meaning *people in general.* As:

> FRENCH: *On dit*, | We, you, one, they, *or* people, say.

This in Latin would be *dicitur*, it is said. But then *dicere*, to say, is one of those verbs that have, throughout, both the active and passive form. Not so with those neuters that I have just mentioned:

> FRENCH: *On va*, | We, you, one, they, *or* people, go.

Yet here, also, the same meaning would be expressed in Latin by
the passive form : *itur,* it *is gone ;* that is, meaning, all the while,
we go, one goes, people go, &c.

167. In this same way the verb *Esse* is very frequently em-
ployed along with the Passive Participle, present or future, of
other verbs ; the Participle being always of the Neuter Gender.
As, with the Participle Present :

Ventum est,	They came, we came, people came.
Pugnatum est,	They fought, we fought, people fought.

Meaning, literally translated, *it was come, it was fought.* Thus,
CICERO says : *ad arma ventum est,* literally, *it was come to arms ;*
that is, they, or the people, came to arms, or, arms were had re-
course to. TACITUS, again, speaking of a whole army, says :
Bonnam ventum, meaning, *Bonnam ventum est, ad Bonnam ven-
tum est,* or *ad Bonnam venerunt,* they came to Bon. And thus
with the Participle future :

Dicendum est,	I, we, you, they, must, or have *to say.*
Sperandum est,	I, we, you, they, must, or have *to hope.*
Orandum est,	I, we, you, they, must, or have *to pray.*
Optandum est,	I, we, you, they, must, or have *to choose.*
Videndum est,	I, we, you, they, must, or have *to see.*

Or, more literally, *it is to be said, it is to be hoped, it is to be
prayed, it is to be chosen, it is to be seen.*

Moriendum certè *est.*	CIC.	We must certainly die.
		We have certainly to die.
		Death is certain.

2ND.—OF THE PERSON AND THE NUMBER.

168. A verb must have a noun or pronoun, either expressed or
understood, for its *nominative,* as it is called, that is, the verb, as
expressing some act or some state of being, must always be under-
stood to express that some person or thing acts, or exists, in some
way or other. The verb must be in the same *Person* and *Number*
as the noun or pronoun which stands for its nominative, and this
agreement between the nominative and the verb grammarians call
CONCORD. There are three *persons,* called the 1*st person,* the 2*nd
person,* and the 3*rd person ;* and two *numbers,* called the *singular*
and the *plural.* As :

SINGULAR.	1st. *Ego amo,*	I love.	
	2nd. *Tu amas,*	Thou lovest.	
	3rd. *Ille amat,*	He loves.	
PLURAL.	1st. *Nos amamus,*	We love.	
	2nd. *Vos amatis,*	You love.	
	3rd. *Itli amant,*	They love.	

169. The two languages are so much alike with respect to this matter, that very little needs to be said about it.

170. Our *thou* and *thee*, as well as *thy* and *thine*, are not so much in use; *you*, *your*, and *yours*, being used in place of them. But it is never so in Latin, the pronoun and verb in that language always strictly agreeing in number, with the person or thing, persons or things, in the 2nd person. Yet the 1st person plural is not unfrequently used instead of the 1st person singular:

$$
\left.
\begin{array}{l}
\textit{Nos volumus,} \\
\qquad \text{FOR} \\
\textit{Ego volo,}
\end{array}
\right\} \quad \text{I wish;}
$$

$$
\left.
\begin{array}{l}
\textit{Nos videmus,} \\
\qquad \text{FOR} \\
\textit{Ego video,}
\end{array}
\right\} \quad \text{I see:}
$$

and in the same way the possessive pronoun, *noster, nostra, nostrum,* may be used in the sense of *my* or *mine*, instead of *meus, mea, meum.*

171. At Paragraph 88, I have spoken of *Nouns of Multitude.* Now, the Latin verb when used with these is subject to nearly the same practice as the verb is in English; that is, it is sometimes in the plural, and sometimes in the singular, there being no absolute rule to guide us in either language. We say: they *are* a happy nation, or, it *is* a happy nation; the regiment *fight*, or, the regiment *fights.* And it is the same in Latin.

Multitudo *convenerant.*	Cæs.	The multitude *assembled.*
Plebs bellum *malebat.*	Liv.	The common people *preferred* war.
Sæpe ipsa plebes a Patribus se-cessit.	Sall.	The common people often *differed* with the senators.

Here, the first verb is in the plural number, the second and third in the singular. Again, in speaking of *a part*, or a *great part*, of a number of persons or things, the verb may be in either number:

Magna pars *vulnerati* aut *occisi sunt.*	Sall.	A great part *were wounded or killed.*
Magna pars vix fugæ quod satis esset virium *habuere.*	Liv.	A great part *had* hardly enough strength for flight.
Pars hominum vitiis *gaudet* constanter.	Hor.	A part of mankind constantly *delight* in vices.

Here the first and second verbs are in the plural, and the third in the singular. When the same verb relates to several nouns which represent different things of inanimate nature, the Latin verb is frequently in the singular number. As:

Multorum arrogantia, superbia, odia, ac molestia perferenda *est*. Cic.	The arrogance, the insolence, the dislikes, and the discontent of many *are* to be borne.
Virtus, et honestas, et pudor cogebat. Cic.	Virtue, and honesty, and fame *compelled*.

3RD.—OF THE TIME AND THE MODE.

172. The principal thing to be observed in the *Times* of Latin verbs is this, that there are two distinct manners of expressing our simple past time. In the verb *amare*, for example, there are three forms for the past time, both in the indicative and in the subjunctive mode ; and the same with the passive as with the active verb (see pages from 42 to 57). The third of these past times, that which is called the *past imperfect*, is the same as our verb when compounded with the past time of the verb to have: *amaveram*, I had loved, &c. ; and this is easily distinguished in its meaning from the *past imperfect* and the *past perfect*. But we shall find that the two latter are by no means so clearly to be distinguished from each other. I have followed the plan of the generality of grammarians as to the names of Times and Modes, and also in translating the different parts of the verbs into English. But we must observe, that though *amabam* (the *imperfect*) may be translated simply by *I loved*, and *amavi* (the *perfect*) may be distinguished from it by the translation, *I* HAVE *loved*; these English translations do not express the only meanings that these two parts of the Latin verb are capable of expressing. The past imperfect (*amabam*) may mean, *I was loving, it was my custom* or *habit or usage to love*, as well as *I loved*; and the past perfect (*amavi*) may mean *I loved*, as well as *I have loved*. It is for this reason that the former has been called the *past imperfect*, for it is generally used to express some act or state of being in a past time which was *imperfect* or not ended at the time referred to ; while the latter has been called the *past perfect*, because it always expresses an act or state of being *perfected* or at an end, independent of any thing like prolongation or continuation. These two past times are perhaps a more difficult matter to make clearly understood than any thing else that can occur in grammar. It may be fairly said, that the difference between the two has never yet been completely explained by any grammarian. In learning Latin, however, we are not studying to speak or write, but only to read a language ; these two forms never create perplexity in reading ; and, therefore, I need not here take up the space that would be necessary in attempting to point out the many niceties of distinction that exist.

173. There is one thing more to be noticed in this place. In speaking of a future event, we often use the verb in the present

time; as: when he *comes*, I will tell you; I will tell you if I *see* him: instead of, when he *shall come*, if I *shall see* him. It is not so in the Latin, which is more regular, and requires the future of the verb. · As:

Capellas, ubi tempus *erit*, in fonte lavabo. Vir.	I will wash the kids in the fountain when it *is* (*shall be*) time.

173. The term *Mode*, otherwise called *Mood*, means simply a *manner*. The different *modes* of a verb are, therefore, nothing more than the different *manners* or *ways* in which it is employed. The chief difficulty here is, that in the one language the verb must sometimes be used in a different manner from what it is in the other, although the idea intended to be expressed in each language be precisely the same. Then, we have some *signs* of modes, as they are called, or auxiliary words, used in conjugating our verbs, which have no similar words to represent them in the Latin and other languages. There are the verbs to *do* and to *be*, employed as auxiliaries; as: I *do* love, I *did* love, I *was* loving. And besides these, there are the words *shall, will, may, might, should, wert, were*, and *must, can, could, ought, let*. Now, the sense intended by all these *signs* is generally expressed in the Latin by the verb undergoing various *changes in its termination*.

174. The Infinitive Mode represents the act or state of being in the most general sense, and has, as to *person* or *number*, no sort of variation. Therefore it is, that this mode is called Infinitive or Indefinite, because it is used in the one form, *without limit*, or *indefinitely*, in application to all three persons and to both numbers. The English Infinitive is equally unlimited as to *time* also. But we have seen (from pages 42 to 57) that the verb in Latin is less simple than ours in distinguishing between the present, the past, and the future. Take the active and passive forms of *amare* for example:

Active.	Present. *amare*,	to love.
	Past. *amavisse*,	to have loved.
	Future. *amaturum esse*,	to love, or, to be about to love.

Passive.	Present. *amari*,	to be loved.
	Past. *amatum esse*,	to have been loved.
	Future. *amatum iri*,	to be loved, or, to be about to be loved.

Here *amare* and *amari* (in the present time) are two distinct forms, independent of any auxiliary words. Then *amavisse* (the past of the active) is another distinct form of itself; and *amatum esse* (the past of the passive) is a compound of the passive participle present, and the Latin verb to *be*. Then again *amaturum esse* (the future of the active) is a compound of the active future

participle, *amaturus*, and the Latin verb *to be*; and *amatum iri* (the future of the passive) is a compound of the passive participle present and the word *iri*, which word grammarians consider to be the infinitive of *ire*, to go, employed in a passive form. See the Infinitive noticed again at Paragraphs 190 and 197.

175. The INDICATIVE MODE. One observation applies to both this and the SUBJUNCTIVE in Latin. The *past perfect* and *past more perfect* of the Indicative, and the *past perfect, past more perfect*, and *future*, of passive verbs are always formed by the assistance of *esse*, to be, accompanied by the *passive participle present* of the principal verb. See the Models, from page 50 to page 57.

176. The Indicative requires little to be said. It is called *Indicative*, as distinguished from the *Subjunctive*, or (as some call the latter *Conditional*) because it indicates, declares, or points out, the act or state of being to be spoken of: it indicates or declares *simply*, without giving us to understand that there exists any matter of *doubt* or *uncertainty*, or any thing *conditional* or *contingent* as to the fact related. It is thus called from the Latin, *indicare*, which means to declare or make known.

177. We often use the Infinitive in place of the Indicative; as, we know him *to be* a good man, instead of, we know that he *is* a good man. Now, this practice is still more common in Latin. As: *scis mentiri turpe* ESSE, thou knowest that it *is* wicked to lie; *dicit me* LEGISSE, he says that I *have read*; *credo eum* VENISSE, I believe that he has come; *scio te scripturam esse*, I know that thou *art going to write*. That is, literally, *it to be wicked to lie, me to have read, him to have come, thee to be going to write*.

Video vos de meo periculo *esse* solicitos. CIC.	I see you *to be* (that you are) anxious on account of my danger.
Vidi nostros amicos *cupere* bellum. CIC.	I saw our friends *to desire* (that our friends *desired*) war.

In many cases the Infinitive is thus employed in Latin, where it could not be in English. Thus, in the past time and in the future:

Tum pius Æneas humeris *abscindere* vestem, auxilioque *vocare* Deos, et *tendere* palmas. VIR.	Then the good Æneas *tore* his clothes off his shoulders, *called* the gods to his aid, and *stretched forth* his hands.
Te in Epirum *venisse* gaudeo. CIC.	I am glad that thou *didst come* to Epirus.
Hi arbitrantur se beneficos in suos amicos *visum iri*. CIC.	These suppose that *they shall be considered* beneficent towards their friends.

178. As for the IMPERATIVE: observe, that there is no word in Latin to represent our *let*, as used in the third person singular and the first and third persons plural: *let* him love, *let* us love, *let* them love. The sense is always expressed by the termination of the Latin verb itself. When the IMPERATIVE is used negatively, in the way of forbidding, it is preceded by the Adverb *ne*, not:

Nimium *ne crede* colori.   VIR. | *Trust not* too much to colour.

And observe that to express this negative meaning the present of the Subjunctive is often used instead of the Imperative; as, *ne timeas*, fear not, instead of *ne time*:

Ne *conferas* culpam in me. TER. | *Lay not* the fault in me.

179. The SUBJUNCTIVE is so called from the Latin *subjungere*, which means to *join* or *add under*, to *bring under*, or to *place under* dominion or *in subjection*. Therefore, when the verb is in this mode, it may be said to be so because it is, according to circumstances, in a condition of having something subjoined or added to it, or of being brought under, or placed under the dominion, or in subjection to, something else. And for the same reason it is by some called *Conditional*, because it expresses only conditionally, and with dependence on some other matter, the fact to which it has reference. When we say, *perhaps he may come*, suppose you *were to say*, if he *should go*; in all such phrases as these there is something implied, though it be not expressed, that is subjunctive or conditional.

180. Adverbs and Conjunctions are said to *govern* verbs, and one verb is said to *govern* other verbs: that is, some Adverbs and Conjunctions and Verbs require that the verb following them should be used in the Subjunctive Mode.

181. The following Adverbs and Conjunctions are sometimes followed by the Indicative, and sometimes by the Subjunctive.

> *etiamsi,*
> *etsi,*
> *tametsi,*   } although, albeit.
> *licet,*
> *antequam*, before.
> *donec*, until.
> *ni*, except, but that.
> *nisi*, unless, if not.
> *postquam,*
> *posteaquam,*   } since, after
> *priusquam*, before.
> *quam*, than, how,

quamdiu, until, as long as.

quamvis, } although.
quamquam, }

quando, when, since.

quandoquidem, because, seeing that.

quia, because, for that.

qui, how, why.

quod, that, because.

quoad, as long as.

quoniamsi, if.

sicut, as.

simul ac, }
simul atque, } as soon as, no sooner than.
simul ut, }

sin, otherwise, if not.

siquidem, if so be.

ubi, where, when.

utcumque, howsoever, whensoever.

utpote, inasmuch as, considering.

The following generally require the Subjunctive:

dum, while, until, provided.

ut, }
uti, } that, in order that, as,

ne, not, lest.

ceu, even as, as it were, as if.

cum, when, seeing that.

si, if.

quasi, as it were, as, almost,

quin, but that, yet.

tanquam, as if, as well as.

utinam, O that! would that!

dummodo, so that, provided that.

But it would be an almost endless work to lay down rules as to this matter. Almost every one of these Adverbs and Conjunctions has a variety of meanings; some of them are taken in many different senses; and it is the *sense* in which the words are used, and not the mere words themselves, that is to be the guide. For example with the Conjunction *etiamsi* and the Adverb *dum*:

Ista veritas, etiamsi jucunda non *est*, mihi tamen grata est. Cic.	This truth, although it *is* not joyful, is nevertheless acceptable to me.
Dum *potes*, aridum compone lignum. Hor.	Lay dry wood together whilst thou *art able*.

| Omnia brevia tolerabilia esse debent etiamsi magna sint. Cic. | All things of short duration ought to be bearable, although they be great. |
| Dum prosim tibi.   Ter. | So long as I may be useful to thee. |

In the two first of these, the verb is in the Indicative Mode; in the two last, in the Subjunctive. And the same in the English as in the Latin. Therefore we see, that it is not the bare conjugation or adverb itself which governs the mode, but the meaning with which it may happen to be employed.

182. Next, as to the *verbs* that govern the Subjunctive. These, to describe them comprehensively, are generally such verbs as express some *intent* or *inclination of the mind* in one person, relative to some other persons doing something, or being in any way or other. These governing verbs are commonly followed by the Conjunction *ut* or *uti*, that, or in order that. And these verbs are:

FIRST: those which express entreaty, demand, prayer, and the like; as, *petere*, to ask; *poscere*, to beg; *postulare*, to beseech; *orare*, to pray; *exorare*, to entreat; *rogare*, to beg; *precari*, to supplicate; *obsecrare* and *obtestari*, to conjure; *flagitare*, to demand; *instare*, to persist; *insistere*, to insist:

| Obsecro te ut mihi *ignoscas.*   Plin. | I conjure thee to forgive (that thou *mayest forgive*) me. |
| Posciamus ut *cænes* civiliter.   Juv. | We beg thee to sup (that thou *mayest sup*) genteelly. |

SECOND: those which express exhortation, command, directing, permission, or prohibition; as, *hortari*, to exhort or advise; *suadere*, to persuade; *monere*, to advise; *mandare*, to command; *præcipere*, to direct to do; *ædicere* and *imperare*, to order or command; *permittere*, to permit; *sinere*, to allow; *prohibere*, to forbid or restrain; *concedere*, to grant:

| Debebunt Pompeium hortari ut sit amicus.   Cic. | They ought to exhort Pompey to be (that he *may be*) their friend. |
| Suades ut ab eo *petam.*   Cic. | Thou persuadest me to ask (that I *may ask*) of him. |

THIRD: those which express wish, willingness, preference, desire, or urgency; as, *velle*, to wish or be willing; *nolle*, to be unwilling; *malle*, to prefer or be more willing; *cupere*, to desire or wish for; *optare*, to choose; *desiderare*, to desire; *sperare*, to hope; *contendere*, to contend or endeavour; *niti*, to strive; *laborare*, to take pains; *studere*, to study or try to effect; *curare*, to take care of or mind:

| Volo uti mihi *respondeas.*   Cic. | I wish thee to reply (that thou *mayest reply*) to me. |

Cupio ut *impetret.*	I wish him to obtain (that he may obtain).
Plaut.	
Cura ut *valeas.*	Take care to be (that thou mayest be) well.
Cic.	

FOURTH: those which express doing, acting, obtaining, succeeding, or effecting to some particular end; as, *facere*, to do, act, or manage; *efficere*, to effect; *agere*, to act, endeavour, or do; *assequi* and *consequi*, to aim at, reach, or achieve; *impetrare*, to get or obtain:

Feci ut neutri illorum *esset* quisquam me carior. Cic.	I managed that no one *should be* dearer than I to either of them.
Id agunt ut viri boni esse *videantur.* Cic.	They do that to be thought (that they *may be thought*) good men.
Impetrabis a Cæsare ut tibi abesse *liceat.* Cic.	Thou wilt obtain from Cæsar leave (that it *may be allowed* to thee) to be away.

The difference between the two languages to be observed here is, that in Latin the subjunctive form is more frequently used than it is in English. With such verbs as the foregoing, the *ut* is not always used; it is often omitted, and left to be understood:

| Volo hoc oratori *contingat.* | I wish that to affect (that that *may affect*) the orator. |
| Cic. | |

Instead of Volo *ut* hoc, &c. Or, the latter verb might have been in the infinitive: Volo hoc oratori *contingere.* Thus, in the following:

| Eam rem tibi volo *evenire.* | I wish that thing *to happen* to thee. |
| Cic. | |

Where we see *evenire* (infinitive) instead of *ut eveniat* or *eveniat* (subjunctive). And observe that these governing verbs are generally followed by the infinitive of the verb coming after, if both verbs refer to one person only:

| - Ego cupio id *assequi,* | I wish *to obtain* it. |
| Ego cupio ut tu id *assequaris,* | I wish thou to obtain (that thou mayest obtain) it. |

Here, in the first, *cupio* and *assequi* both refer to *ego*; while, in the second, *cupio* refers to *ego*, and *assequaris* to *tu.*

183. Besides the foregoing verbs, there are others expressive of doubt, fear, apprehension, or ignorance, which govern the subjunctive: such are *dubitare*, to doubt or fear; *timere*, to fear; *metuere*, to fear or doubt; *vereri*, to fear or to be alarmed; *nescire*,

to know not. And the verb is very often in the subjunctive mode
after the pronouns *uter, quis, qui, quæ, quod,* &c., and the adverbs
ubi, unde, quò cur, quàm, quantùm.

Nescio uter *sit* eloquentior,	I do not know which of the two is (*may be*) most eloquent.
Nescit quis ego *sim,*	He knows not who I am (*may be*).
Ad me scribe quid *agas,*	Write to me what thou art doing (*mayest do*).
Scire volumus ubi *sis,* undè *ve-nias,* quò *eas,*	We wish to know where thou art (*mayest be*), whence thou comest (*mayest come*), whither thou goest (*mayest go*).
Interrogatus est cur hoc *diceret,*	He was asked why he said (*might say*) this.
Quam benè *legat* audietis,	You shall hear how well he reads (*may read*).
Vides quantùm te *amem,*	Thou seest how much I love (*may love*) thee.

184. One thing more as relates to *Mode.* Our words *will* and
shall, would and *should, may* and *might,* are expressed by different
terminations in all Latin verbs. But in Latin there are the verbs
VELLE, to wish, will, or be willing, and POSSE, to be able. The
former of these is used to express our *will, shall, would, should,*
when willingness or determination is meant. And the latter is
used in the sense of our *may, might, can, could,* when ability to
do is spoken of.

$$\left.\begin{array}{l} \textit{Volo legere,} \\ \quad\text{NOT} \\ \textit{Legam,} \end{array}\right\} \quad \text{I will (}\textit{wish to}\text{) read.}$$

$$\left.\begin{array}{l} \textit{Possum legere,} \\ \quad\text{NOT} \\ \textit{Legam,} \end{array}\right\} \quad \text{I may (}\textit{can,}\text{ or }\textit{am able to}\text{) read.}$$

The Latin verb DEBERE, to owe, often expresses the meaning of
our *ought* or *must : Debeo sperare,* I ought to, or, I must hope.
Or the like sense may be expressed by using the future participle
in the way pointed out at Paragraph 167.

4th.—OF THE PARTICIPLE, THE GERUND, AND THE SUPINE.

185. In the etymology I have tried to set forth these parts of
the verb in as clear a way as was practicable, knowing how much
trouble they are apt to give the learner. See pages from 42 to
57, where the Participles, Gerunds, and Supines, are to be found
arranged beneath the verbs active and passive.

186. The PARTICIPLE is said to be so called from its partaking of the different natures of several parts of speech. In its origin it is a part of the verb; but it has sometimes the sense of an adjective, and sometimes that of a noun. The Active Participle of the Present Time always ends in *ans* or *ens*; as *amans*, loving, *docens*, teaching; and that of the Future Time in *rus*; as *amaturus*, about to love; *docturus*, about to teach. The Passive Participle of the Present ends in *us*, as *amatus*, loved; *doctus*, taught; and that of the Future in *dus*, as *amandus*, about to be loved; *docendus*, about to be taught. And these participles are words declinable; they are subject to all those changes in termination that nouns and adjectives undergo to express number, gender, and case.

187. The ACTIVE PARTICIPLE of the Present Time, which ends in *ans* or *ens*, is declined like nouns of the third declension, or like those adjectives mentioned at Paragraph 52. Thus, *amans* and *docens* are declined: *amans, amantis, amanti*, &c.; *docens, docentis, docenti*, &c., and so on throughout. The Active Participle of the Present Time is used as a part of the verb, or as an adjective; for example:

$$\text{Hostis } minans, \left\{ \begin{array}{l} \text{The enemy } threatening, \\ \qquad \text{OR,} \\ \text{The } threatening \text{ enemy.} \end{array} \right.$$

$$\text{Procella } imminens, \left\{ \begin{array}{l} \text{The storm } impending, \\ \qquad \text{OR,} \\ \text{The } impending \text{ storm.} \end{array} \right.$$

In the first sense, these are verbal; in the second, adjective.

188. Then, again, the same part of the verb is often used as a pure noun; as :

Turba *fugientium*,	A crowd of *fugitives*.
Spes *amantis*,	The hope of the *lover*.
Animi *audientium*,	The minds of the *hearers*.

189. The other participles also; the Active Future in *rus*, the Passive Present in *us*, and the Passive Future in *dus*: these are all declinable, and are declined in just the same way as adjectives ending in *us* (see Paragraph 50), and must, like adjectives, always terminate so as to agree, in number, gender, and case, with the noun or nouns to which they refer. Some examples may be necessary to explain the use of these; therefore, observe what follows.

190. First, as relates to the ACTIVE FUTURE in *rus*. This participle is sometimes called an adjective, because it characterizes the person or thing as intending to be in some way or to do something at a future time. Grammarians generally translate it with the words " about to :" *amaturus*, about to love; *docturus*, about to

teach, &c. In meaning, however, it has reference to the future
generally, without expressing that any event is near at hand. It
is commonly used instead of the indicative or subjunctive mode:

Credo me *lecturum* esse,	I think I shall *read.*
Dixit nos *scripturos* esse,	He said we should *write.*

That is, literally, I think me to be *to read*, or, *about to read*; he
said us to be *to write*, or, *about to write*. The infinitive of the
verb *esse* need not always be expressed in the Latin; for, *credo me
lecturum, dixit nos scripturos* (I think me *to read*, he said us *to
write*), are equally good.   Again :

Credo pueros *lecturos* (esse) grammaticam,	I think the boys will read gram- mar.
Credo filiam *amaturam* (esse) matrem suam,	I think the daughter will love her mother.

Here we see *lecturos* agreeing in termination with *pueros*, and
amaturam with *filiam*, just as *lecturum* and *scripturos*, in the
foregoing examples agree with *me* and *nos*. And this agreement
is the only matter of question with respect to the participle in *rus*.
We have seen (from page 40 to page 49) that the Future of the
Infinitive Mode Active ends in *rum*; and observe, that that part of
the verb does not undergo any change to express number, gender,
or case. But it is, at the same time, so nearly similar in meaning
to this participle of the Future in *rus*, that there is a dispute among
grammarians as to when the one and when the other should be
used. For example:

Credo inimicos meos hoc *dic-turum.* C. GRAC.	I think my enemies will say this.
Hanc rem sperant *futurum.* CIC.	They hope this thing will be.

According to some grammarians, these should have been *dicturos,
futuram*, to agree with *inimicos* and *rem*; contrary to the opinion
of GELLIUS, who defends the termination in *rum* in these exam-
ples, because, as he says, these are not to be regarded as adjec-
tives or participles, but as the infinitive modes of the verbs *dicere*
and *esse*. It is only in cases where the infinitive of the verb *to be*
is expressed or understood, that any doubt can arise as to which
should be used, the infinitive or the participle of the principal verb.
If the infinitive of the verb *to be* be neither expressed nor under-
stood, the participle is of course always employed, and must agree
with the noun or pronoun. As :

Puer nasciturus,	A child about to be born.
Sidera oritura,	Stars about to rise.
Locuturi sumus,	We are about to speak.

191. Next, the PASSIVE PARTICIPLE Present, ending in *us*, as *amatus, doctus*, &c. This, as before said, must always agree in termination with the noun or pronoun:

Ille doctus,	He being taught.
Nos amati,	We being loved.
Tu vocatus,	Thou being called.
Vir interrogatus,	The man being questioned.
Epistola scripta,	The letter being written.

We see here, that the one participle in Latin expresses the sense of two participles of our language : *doctus,* being taught ; &c. To what extent this participle is used in the compound forms of passive and deponent verbs, may be seen in pages from 50 to 57, and at Paragraph 159. It is frequently used adjectively, with the verb *esse* in the present time, where its place might be supplied by the passive form of the active verb. Thus :

Omnes civitates in duas partes divisæ sunt. Cæs.	All the states *are divided* into two parties.

That is, instead of *dividuntur.* So much for this participle when it is of a purely passive nature. But the passive participle is often used in English with the active participle of the verb *to have* : he *having taught,* we *having written*, &c. This form of expression is not known in Latin : such phrases would be expressed in that language by the Indicative or Subjunctive mode, using the adverbs or conjunctions *cùm* or *quùm*, when *postquàm*, after, &c. There are some neuter or deponent verbs, however, the passive participle of which may be used in the English way, the sense of our *having* being understood. As :

Nos locuti,	We having spoken.
Ille juratus,	He having sworn.
Omnes cœnati,	All having supped.
Dux consectatus hostes,	The general having pursued the enemy.

192. The PASSIVE PARTICIPLE FUTURE, ending in *dus*, must also agree, as before said, with the noun or pronoun. As :

Mos imitandus,	A custom to be imitated.
Societas vitanda,	A company to be shunned.
Onus ferendum,	A burden to be borne.

This participle is much used to express fitness, necessity, obligation, or duty ; often including the sense of our *should, ought, must.*

See examples already given (Paragraph 167), where it is used in the neuter with the verb *esse* as an Impersonal. Thus, again:

Laudandus est orator, qui— QUINT.	The orator is *to be praised*, who—
Vitanda est improba Siren desidia. HOR.	The wicked siren sloth is *to be shunned*.
Hoc non est supplicium *putandum*. CIC.	This is not *to be thought* a punishment.
Lex jubet ea quæ *facienda* sunt. CIC.	The law commands those things which are *to be done*.

193. We next come to the GERUND. This name is one not easily accounted for. Probably the Gerund has been so called from *gerere*, to act, as it is always used in an active sense, as compared with another part of the verb which is similar to it in meaning, that is, the Passive Participle in *dus*, of which we must again speak at the end of Paragraph 194.

194. There are three Gerunds, one ending in *di*, one in *do*, and one in *dum*. The Gerund has but these three varieties of termination, and it belongs to the verb in the *Active* form only (see Pages from 42 to 49). The Gerund in *di* expresses the sense of our preposition *of* along with that of our active participle of the present time : *of loving, of teaching*, &c. The Gerund in *do* expresses in a similar way our *in, by, with, from*, being used either without a preposition or with one of the prepositions *in, a, ab, de, e, ex*. The Gerund in *dum* expresses the same meaning as our infinitive of the verb, and is generally preceded by one of the prepositions *ad, propter, ante, inter, ob*. For example:

Ratio rectè *scribendi* juncta cum *loquendo* est. QUINCT.	The method *of writing* correctly is joined *with speaking*.
Qui est tam *in scribendo* impiger quàm ego? CIC.	Who is so diligent *in writing* as I ?
Aristotelem non deterruit *a scribendo* amplitudo Platonis. CIC.	The fame of Plato did not deter Aristotle *from writing*.
Memoria *excolendo* augetur. QUINCT.	The memory is increased *by exercising*.
Defessus sum *ambulando*. TER.	I am tired with walking.
Conturbatus animus non est aptus *ad exequendum* munus suum. CIC.	A disturbed mind is not fit *to fulfil* its duty.

But here is that to be noticed which was alluded to in Paragraph

193; namely, the use, at choice, of the Gerund or Passive Participle. Example:

Epaminondas fuit cupidus *discendi* scientias, diligens in *legendo* libros, et paratus ad *debellandum* hostes.	Epaminondas was desirous *of learning* sciences, studious *in reading* books, and prepared *to conquer* enemies.

Here *discendi, legendo*, and *debellandum*, are Gerunds. Yet, though the verb in the passive form has no gerund, the same ideas might be expressed by using the *Passive Participles Future* of the same verbs instead of the Gerunds, the Participles, at the same time, being made to agree in number, gender, and case, with the nouns to which they refer. As:

Epaminondas fuit cupidus *scientiarum discendarum*, diligens in *legendis libris*, et paratus ad *debellandos hostes*.

That is, literally: desirous *of sciences to be learnt*, studious *in books to be read*, prepared *to enemies to be conquered*. And thus CICERO uses the Participle agreeing in termination with the noun or pronoun in the following:

Attribuit nos *trucidandos* Cethego, cæteros cives *interficiendos* Gabinio, urbem *inflammandam* Cassio, totam Italiam *vastandam diripiendam*que Catilinæ. ORAT. IN CAT.	He assigned the murdering of us to Cethegus, the killing of the other citizens to Gabinius, the burning of the city to Cassius, the wasting and plundering of all Italy to Catiline.

Though he might have used the Gerund with the preposition instead: *ad trucidandum, ad interficiendum, ad inflammandum, ad vastandum diripiendumque*.

195. There are two SUPINES, one Active and one Passive, neither of which has any change in termination. (See pages from 42 to 57.) The *Active Supine*, which ends in *um*, is used in the same sense as the infinitive of our verb, and is employed in those cases in which there is one verb having immediate reference to another, the former verb expressing some kind of act towards the accomplishing of another act described by the latter; as:

Eo cubitum,	I go *to lie down.*
Veniunt oratum,	They come *to pray.*
Misit legatum rogatum auxilium,	He *sent* an ambassador *to ask* aid.

This part of the verb is said to be called *Supine*, or *negligent*, from its frequently giving place to the Gerund, or some other part of the verb, employed in its stead. Some verbs have no Supine at all, and its place in such case is supplied by the Gerund or some other part of the verb. Thus, instead of saying: *me venit doctum*, he comes to teach me (using the Supine), it might be, *me venit*

ad docendum (using the Gerund), or *me venit ut doceat*, he comes
that he may teach me (using the Subjunctive Mode), or *me venit
docturus* (using the Active Participle Future).

196. The *Passive Supine*, which ends in *u*, serves instead of the
Infinitive Mode of the Passive verb after an adjective. As :

Res jucunda *auditu*,	A thing pleasant *to hear*.
Hoc est mirabile *dictu*,	This is wonderful *to relate*.

Or, more literally, to *be heard*, to *be related*. Here *auditu, dictu*,
are used in place of *audiri, diceri*.

197. Before quitting this part of the subject, it will be necessary
to say something more on the INFINITIVE MODE of the *Passive
Verb*, and on the PASSIVE PARTICIPLES, the GERUNDS and the
SUPINES. Accordingly, I have referred to this Paragraph from
Paragraphs 167, 174, and 192. Learned grammarians have dif-
fered as to the *derivations* of these parts of speech. Some consider
the Infinitive (as *amatum esse, amatum iri*) to be composed of the
Active Supine (*amatum*), though I think it may be questioned whe-
ther the Supine itself be not derived from the Participle in *us*
(*amatus*). The Infinitive of the Past Time is clearly nothing more
than the Participle in *us*, along with the infinitive of the verb *esse*
expressed or understood; because we shall find that it is generally
made to agree with the noun or pronoun, whether the verb be pas-
sive or deponent. As :

Docent neque ex suâ civitate auxilia *missa* (esse), neque ab se fidem *læsam* (esse). CÆS.	They declare that neither auxi-liary forces have been *sent* from their country, nor faith *broken* by them.
Credo pudicitiam *moratam* (esse in terris, *visamque* (esse) diù, &c. JUV.	I believe that modesty *dwelt* long on the earth, and was *seen*, ...

That is, literally: forces *to have been sent*, faith *to have been broken*,
modesty *to have dwelt, to have been seen*. These cannot be called
Supines, or they should have been *missum, læsum, moratum, visum*.
Here, on the contrary, we find them agreeing in termination with
auxilia, fidem, pudicitiam, and most grammarians think that such
agreement is proper, though there are some examples to the con-
trary, in which the Infinitive is formed with the termination in *um*,
whatever be the number, gender, or case of the noun or pronoun.
——But, while the Infinitive of the Past changes to agree, that of the
Future (composed with *iri*) remains always unchangeable. As ;

Addit Pompeius se prius *occisum iri*, quàm me *violatum iri*. CIC.	Pompey adds, that he will *be killed* before I shall *be outraged*.
Audierat non *datum iri* filio uxorem suo. TER.	He had heard that a wife would not *be given* to his son,

Or, literally: *himself to be killed* before *me to be outraged*, a wife not *to be given*. Here we see the ending in *um* in the latter example as well as in the former, although the noun *uxorem* is feminine. Whether the *occisum, violatum,* and *datum,* be properly Supines, or Participles in the neuter form, I leave others to decide.—Then, again, it is questioned whether the Gerund be derived from the Participle Future in *dus,* or the Participle Future from the Gerund. This is a matter of small importance, so long as we keep in view the right uses of each. See Paragraph 167, where the words *ventum, pugnatum,* and *dicendum, sperandum, orandum, optandum,* &c. are considered as Participles. Some would consider the *ventum, pugnatum,* as Supines, and the *dicendum, sperandum,* &c. as Gerunds. See again that example at the close of Paragraph 194; and observe also the following:

Imitandus est mos,
OR,
Imitandum est morem, } The custom is to be imitated.

Vitanda est societas,
OR,
Vitandum est societatem, } The company is to be shunned.

Ferenda sunt onera,
OR,
Ferendum est onera, } The burdens are to be borne.

In the first manner, it is the Participle that is used, in the second, the Gerund. The Participle agrees with the noun; while the termination of the Gerund is always the same, though, as we see, it requires the noun to be in the Accusative case. There is somewhat of difference in the meanings of these two forms: *imitandus est mos* meaning, passively, that the custom is to *be imitated,* and *imitandum est morem* meaning, actively, that some one or more, or people in general, *ought, should, must, may,* or *have to imitate the custom;* and so forth with the other examples. According to the MESSIEURS DE PORT-ROYAL the former of these manners is preferable to the latter. Thus, as they tell us, it is better Latin to say:

Amandi sunt boni,
THAN
Amandum est bonos, } The good are to be loved.

Such, however, is the practice; as may be seen in the following:

Aliqua consilia *reperiendum* est. PLAUT.	Some counsels are to be obtained.
Æternæ pœnas in morte *timendum* (est). LUCR.	Eternal punishments are to be feared in death.

That is, in place of *reperienda sunt, æternæ pœnæ timendæ (sunt).*

CHAPTER XIX.

Of Cases and their Government.

198. This paragraph has been frequently referred to in the preceding Chapters, and a distinct Chapter has been devoted to *Cases and their Government*, because the matter is one of great importance and needs some pains to explain it.

199. The term *Case*, we are told, comes from the Latin, in which it is called *casus*, which means, literally, a *fall*; the noun *casus* being derived from the verb *cadere*, to fall. So far the definition is undoubtedly correct. But some grammarians proceed farther, and expound the matter geometrically. They exhibit the different cases in a kind of diagram, calling the nominative case the *casus rectus*, or upright case or falling, and the other cases, *casus obliqui*, or sidelong cases or fallings! I confess I am quite at a loss to comprehend the meaning of this fanciful scheme. Most likely the projectors themselves did not exactly know what they meant by it. *Casus*, like our word *fall*, has a variety of meanings. It may mean a fall in the sense of the more familiar word *tumble*. But that is not the meaning properly attached to it in grammar, in which it is used in a figurative sense. In grammar, *casus* means nearly the same as *accident, chance, happening, state of being* or *of circumstances*. We find our language and the Latin quite agreeing here. We say, "if that should be the *case*," meaning, if that should *happen*, or, if that should be the *state of things or of circumstances*. We say, "the horse is in good *case*," meaning, in good *state* or condition.* There can be no state or condition of any kind without that state or condition having a *happening* or a *coming to pass*; and so, in English, we say, "a thing *falls out*," that "a saint's day *falls* on such a day of the week," that "a misfortune *befalls* us:" by which we mean that the thing *happens*, that the saint's day *happens*, that a misfortune *happens* to us. Take, again, the Latin verb *incidere* (formed of *in*, in, and *cadere*, to fall). One of the meanings of this verb is, to *meet*, or *meet with:*

* See COBBETT'S ENGLISH GRAMMAR, *Paragraph* 44.

Incidit in Vibullium Rufum.	He *met* (or *met with*) Vibullius
Cæs.	Rufus.

But we might also say, "he *fell in with* him;" or, in the language common among our country people, "he *happened with* him." It seems, then, that *case*, as a grammatical term, has been applied in a figurative sense; that it is not meant to indicate any actual downfall or tumbling in certain parts of speech, but simply the state of, or whatever happens to, or befalls, the persons or things represented by the words; and that the words, as the representatives of the persons or things, have thus been said to be in this *case* or in that *case*.

200. Properly speaking, therefore, we might enumerate hundreds of *cases*, just so many as there may be varieties in the incidents to which persons and things are liable. But *case*, as before said, in its technical use, is applied to the *words* only; and grammarians have reckoned the number of cases, according as the words of a language have varieties of change in termination to denote them. Thus it is that there are said to be six cases in Latin, *Nominative, Possessive, Dative, Accusative, Vocative*, and *Ablative*; because the noun, pronoun, or adjective, is subject to six varieties of termination *to denote* case. True it is that a particular noun, pronoun, or adjective, will be found to have the same termination in two or three different cases. Yet less than six varieties cannot be reckoned for the whole language; for while one noun may be alike in two or three particular cases, another will be found denoting those same cases by different terminations. See Etymology, *Paragraphs* 24, 42, and 50.

201. Verbs, Prepositions, Interjections, and Adverbs, are said to *govern* the cases of Nouns, Pronouns, and Adjectives; and certain Adjectives also govern Nouns. That is, the part of speech governing requires the Noun, Pronoun, or Adjective governed to be in a certain case. The adjective as governed, that is, as agreeing with noun and pronoun, has been already spoken of at Paragraph 112, and of that we have only to notice here, that it must always be in the same case as the noun or pronoun to which it refers. There is one of the cases, the *nominative*, which is not governed at all.

202. A noun or pronoun is said to be in the *Nominative*, when the person or thing represented by it is simply named as doing something, or as being in some way; as:

Romulus condidit Romam,	*Romulus* built Rome.
Remus erat frater Romuli,	*Remus* was the brother of Romulus.

203. The GENITIVE (or, as it is otherwise called, the *Possessive*) is used when *possession* is attributed, being marked in English by the preposition *of*.

| Remus erat frater *Romuli*, | Remus was the brother of *Romulus*. |
| Reddite quæ sunt *Cæsaris*, Cæsari, | Render to Cæsar the things that are *Cæsar's*. |

Or, in the latter example, the things that are *of Cæsar*, the Latin not having that mode of expressing possession (*'s*) which is so common in our language.   Observe, that this case does not always de-note *possession* in English any more than in Latin :

| *Hujus* me admonuit, | He warned me *of this*. |
| Accuso te *furti*, | I accuse you *of theft*. |

Here our *of* means *on account of, in the matter of, concerning, about,* or something to that effect ; and in such cases the same idea may be expressed in Latin by putting the noun in the *Ablative* case, preceded by the preposition *de :*

De hoc me admonuit.
Accuso te *de furto.*

204. The DATIVE is so called from the Latin *dativus*, which means *giving*, or *apt to give*.   The verb governs this case when it expresses a *giving, delivering, directing,* or *communicating* of any kind.   As:

| Do *tibi* librum, | I give a book *to thee*. |
| Reddite quæ sunt Cæsaris, Cæsari, | Render to Cæsar the things that are Cæsar's. |

This case very commonly expresses the sense of our *for* as well as of our *to*, and sometimes that of our *at* ; as :

Aliis laborant,	They labour *for others.*
Id feci *vobis*,	I did that *for you*.
Aderam *spectaculo*,	I was *at the show*.

205. The ACCUSATIVE (otherwise called OBJECTIVE) is that case which is used when the person or thing spoken of is the imme-diate object of an active verb.

Romulus condidit *Romam*, et interfecit *Remum fratrem suum*,	Romulus built *Rome*, and killed *Remus his brother*.
De hoc *me* admonuit,	He warned *me* of this.
Accuso *te* furti,	I accuse *thee* of theft.
Id feci vobis,	I did *that* for you.

Here the verbs *condidit, interfecit, admonuit, accuso, feci,* govern the nouns and pronouns *Romam, Remum, fratrem, suum, me, te, id,* the immediate objects of the different acts, and the latter, con-sequently, are all in the *Accusative* case.

206. The VOCATIVE (from the Latin *vocatus*, called upon) is used, as its name denotes, when a person or thing is addressed or

called upon. It is distinguished by the interjection *O*, though not necessarily accompanied by any such mark. Examples:

Amice scribe ad me,	*Friend*, write to me.
Et tu quoque, *Brute!*	And thou also, *Brutus!*

207. The ABLATIVE is so called from the Latin *ablativus*, which means *taking away*, or *apt to take away*. In the declensions, grammarians generally mark this case by one of the prepositions *from, by, with,* or *in,* because in Latin all these prepositions may be expressed by the ablative without any preposition. This and the accusative are the only cases that can be preceded by prepositions (see Paragraph 235). Examples:

Gladium e *manibus* ejus extorsi,	I wrested the sword *from* his hands.
Remus a *Romulo* interfectus fuit,	Remus was skilled *by Romulus.*
De *hóc* me admonuit,	He warned me *of (about) this.*

208. We see, from the above examples, how different it would be to invent such names for the *Genitive, Dative,* and *Ablative,* as should fully define their several natures. The terms *Genitive, Dative, Ablative,* have been explained by some grammarians in a manner more elaborate than satisfactory. They are but *names* after all, and the meanings that each case is capable of expressing are too various for any one name to be applicable to them all. The ideas of *possession, giving,* and *taking away),* are, to a certain extent, characteristics of the *Genitive, Dative,* and *Ablative* cases; but they are only partially so, as will be seen. These three (as compared with the *Accusative*) are the cases of most importance, because in their use we find one of the greatest differences between the Latin and our language.

209. Having spoken of the nature of case in general, and of the general nature of each particular case, we now come to the rules of *Government,* in which the two languages will have to be more fully contrasted. See again Paragraph 201. We will take the governing parts of speech in the following order: 1st, *Verbs;* 2nd, *Prepositions;* 3rd, *Interjections;* 4th, *Adjectives;* 5th, *Adverbs.* And the cases governed also in their common order, from the *Genitive* to the *Ablative.* I need not take up much room in pointing out how far the two languages are alike, since their agreement can present no difficulty to the learner. The RULES or OBSERVATIONS which I am about to give will be principally to show where and how the Latin is unlike the English.

VERBS GOVERNING THE DATIVE.

210. *Parcere,* to spare; *succurrere,* to help or succour; *auxiliari* and *opitulari,* to aid; govern the Dative; as:

Parcere *subjectis,*	To spare the humble.
Miseris succurrere,	To help the afflicted.

211. Verbs of *commanding* or *ordering* govern the Dative (except *jubere*, which governs the Accusative); as:

Imperat *nobis,*	He commands us.

212. In cases where we use our *for*, expressing *intent towards* or *having regard to* any person or thing, the Latin verb, whether active or neuter, governs the Dative; as:

Id feci *vobis,*	I did that for you.
Metuo *amicis,*	I fear for my friends.
Ea tibi petivi,	I asked those things for thee.

213. Latin verbs expressing the ideas of *obeying, serving, opposing* or *hindering, providing for* or *taking care of, profiting, injuring, curing, favouring, studying, congratulating,* and *satisfying,* are generally neuters, and govern the Dative; as:

Obedire *alicui,*	To obey a person.
Non *iracundiæ* serviam,	I will not be the slave of my anger.
Providere *rebus suis,*	To have care of one's own affairs.
Consulite *vobis,*	Think of yourselves.
Prospicite *patriæ;*	Consider your country.
Nocet *nemini,*	He hurts nobody.
Medetur *animo* virtus,	Virtue cures the mind.
Favere *omnibus,*	To favour all.
Studere *grammaticæ,*	To study grammar.
Gratulor *tibi,*	I congratulate thee.
Satisfecit *nobis,*	He satisfied us.

Some. such are actives, having at once a direct and an indirect object, governing the Accusative in the former, and the Dative in the latter; as:

Invident *illi honorem,*	They envy him his honour.
Reprobat *mihi peccatum,*	He reproaches me with my fault.

214. *Interdicere*, to forbid, governs the Dative in the person forbidden, and the Ablative in the thing prohibited; as:

Interdico *tibi domo meâ,*	I forbid thee my house.

215. *Esse*, to be, may be used in place of *habere*, to have; and in that case it governs the Dative in the person or thing having possession; as:

Est *mihi liber,*	I have a book.
Sunt *nobis* poma,	We have apples.

So when *esse* is employed impersonally with the gerund, or future

participle in the neuter form (as mentioned at Paragraph 167), it governs the Dative; as:

·Mihi sperandum est meliora,	I must hope for better things.
Petendum est *tibi* pacem,	Thou shouldst ask for peace.

This latter form, in which the Dative denotes *obligation* or *having to do a thing*, is very common. Thus, again:

Cæsari omnia erant agenda. Cæs.	Cæsar had to do all things.
Ipsi erant transcendendæ valles maximæ. Cæs.	He had to pass over very great valleys.

Literally: *for Cæsar* there were all things to be done; *for him* there were very great valleys to be passed over.

·· 216. The compounds of *esse; prodesse, præesse, adesse, deesse,* &c. govern the Dative; as:

Id profuit *nobis,*	That was of use to us.
Præesse *exercitui,*	To command an army.
Aderat *huic spectaculo,*	He was at that show.

··217. *Esse,* and some other verbs, as *dare,* to give; *putare,* to think or regard; *relinquere;* to leave; *vertere,* to impute; *tribuere,* to bestow or attribute; *ducere,* to reckon or esteem: these are frequently used, governing what is called the DOUBLE DATIVE, that is, two nouns or pronouns both in the Dative case; as:

Est *mihi præsidio,*	He is a safeguard to me.
Est *illi infamiæ,*	It is an infamy to him.
Ea *tibi pignori* dedi,	I gave thee these things as a pledge.
Id *sibi honori* putat,	He thinks that an honour to himself.
Mihi magno usui fuit,	It was of great use to me.
Titus Livius fuit *Patavinis gloriæ maximæ.*	Titus Livy was a very great glory to the people of Padua.

The second of these Datives expresses that the person or thing is important *for,* or bears with it some consequence *to,* the other person or thing of which it is an attribute. The Double Dative is similar to our *for* or *as,* when we say, I give these *for* or *as* a pledge; he regards that *as* an honour.

218. Verbs expressing *comparison* govern the Dative in the person or thing to or with which another is compared; as:

Parvis componere magna,	To compare great things to small.

Or, the same idea may be expressed by the Accusative governed by the preposition *ad;* or, again, by the Ablative governed by the preposition *cum;* as:

Comparo Virgilium *ad Homerum*, OR, *cum Homero.*	I compare Virgil to Homer, or, with Homer.

219. Passive verbs are often accompanied by the Dative, where, according to the rule at Paragraph 233, it would be more regular to use the Ablative ; as :

Neque cernitur *ulli.* Vir.	Nor is he seen by any one.
Pacificatio quæ neque *senatui,* neque *cuiquam* probatur. Cic.	A pacification which was approved of neither by the senate, nor by any one.
Nulla tuarum audita (est) *mihi* neque visa sororum. Vir.	No one of thy sisters has been heard nor seen by me.

That is, in place of *ullo, senatu, quoquam, me.* Our language is sometimes similar to this ; as when we say, he is not *known to* me, instead of *known by.*

VERBS GOVERNING THE ACCUSATIVE.

220. *Attinere, spectare,* and *pertinere,* to appertain, belong, concern, or behove, are sometimes used as Impersonals, and govern the Accusative, preceded by the preposition *ad ;* as :

Ad *illum* pertinet,	It belongs to, or concerns him.
Quid ad *nos* attinet ?	What matters it to us ?

221. Some neuter verbs are at times used actively, and govern the Accusative ; as :

Sitire *sanguinem,*	To thirst after blood.
Olere *unguenta,*	To smell of perfumes.
Sonare *horrendum,*	To make a terrible noise.
Ire *viam,*	To go a way (to walk).

222. The Impersonal verbs, *decet,* it is becoming ; *juvat,* it is pleasant or profitable ; *pudet,* it is shameful ; *piget,* it is irksome or it tires ; *tædet,* it is tiresome ; *pœnitet,* it makes repentent, grieves, or vexes ; *miseret* or *miserescit,* it makes pity : these govern the Accusative, except *decet,* which governs the Accusative or Dative ; as :

Me juvat ire,	I am glad to go.
Te pudebit dicere,	Thou wilt be ashamed to say.
Nos piget studere,	We are tired of studying
Decet *illum,* OR, *illi,*	It becomes him.

Observe, at the same time, that when the feeling expressed by these verbs has reference to some second person or thing, that person or thing is put in the Genitive ; as ;

Pudet dominos *servorum suorum,*	The masters are ashamed of their slaves.
Discipulum piget *studii,*	The scholar is weary of study.
Tædet me *vitæ,*	I am tired of life.
Me *erroris mei* pœnitet,	I repent of my error.
Miseret te *fratris tui,*	Thou art sorry for thy brother.

VERBS GOVERNING THE ABLATIVE.

223. Verbs expressing *punishments, affections,* and different *actions upon objects,* govern the Ablative in the noun which expresses the amount of punishment, the cause of the affection, or the instrument or means by which the action is performed; as:

Punire *capite,*	To punish with death.
Aliquem multare *exilio,*	To punish one with exile.
Ardere *irâ,*	To burn with anger.
Culpâ pallescere,	To be pale from guilt.
Affici *laude,*	To be pleased with praise.
Perfodere *sagittis,*	To pierce with arrows.
Lapidibus obruere,	To knock down with stones.
Percutere *baculo,*	To strike with a stick.
Sternere *floribus,*	To strew with flowers.

Also, the noun which expresses the *manner* of doing an act is put in the Ablative; as:

| Affari *superbâ voce,* | To speak in a haughty tone. |
| *Lento gradu* procedere, | To walk with a slow step. |

224. Besides these verbs above mentioned, there are many which do not govern so regularly, because they govern either one or other of two or three cases indifferently, or according to circumstances; and therefore we will consider these verbs of *various government* separately, as follows.

VERBS GOVERNING THE GENITIVE OR ACCUSATIVE.

225. Verbs of *remembering or forgetting* govern the Genitive or Accusative; as:

Memini *malorum meorum,*
OR,
Memini *mala mea,* } I remember (am mindful of) my misfortunes.

Oblitus *generis sui,*
OR,
Oblitus *genus suum,* } Having forgotten (being forgetful of) his kindred.

VERBS GOVERNING THE GENITIVE OR ABLATIVE.

226. The impersonals *interest* and *refert* govern the Genitive as:

| Omnium refert, | It is the business of all. |
| Interest reipublicæ, | It concerns the republic. |

But these are often used, in a similar sense, with the possessive pronouns, in which case they govern the Ablative ; as :

Meá et *tuá* interest,	It concerns me and thee.
Nostrá refert,	It behoves us.

The verb *esse* is often used in place of *interest* or *refert* impersonally ; and then this verb is accompanied by the neuter possessive pronoun in the Nominative case ; as :

Meum est hoc facere,	It is my business to do this.
Nostrum est pati,	It is for us to suffer.

With these pronouns, the sense of *res*, matter or affair, is to be understood.

227. Verbs of *accusing, condemning, acquitting,* and *absolving,* govern either the Genitive or the Ablative in the thing which is the subject of the accusation, &c. ; as :

Insimulare aliquem *furti,* or *furto,*	To accuse one of theft.
Absolvere aliquem *criminis,* or *crimine,*	To acquit one of crime.

228. Neuter or Deponent verbs, expressing affections of the mind, govern the Genitive ; as :

Miserere *fratris mei,*	Have pity on my brother.
Ille *animi* pendet,	He is in doubt.
Vereri *alicujus,*	To stand in awe of one.
Lætari *malorum,*	To rejoice at misfortunes.

But some of this class govern either the Genitive or the Ablative ; as :

Decrucior *animi,* or *anime,*	I am troubled in mind.
Animi, or *animo* pendeo,	I am in doubt.
Falli *animi,* or *animo,*	To be deceived.

VERBS GOVERNING THE ACCUSATIVE OR ABLATIVE.

229. Verbs of *warning, asking,* and *clothing,* govern an accusative both in the person and in the thing spoken of ; as :

Moneo *illum hanc rem,*	I give him notice of this matter.
Vos hoc beneficium rogo,	I beg this favour of you.
Induit *illum vestem,*	He clad him in a garment.

But the same ideas may be expressed in another form, putting the name of the person or thing in the Ablative, sometimes with and sometimes without a preposition ; as :

Moneo illum *de hác re.*
A vobis hoc beneficium rogo.
Induit illum *veste.*

And *celare*, to hide, governs two Accusatives, or an Accusative and an Ablative in the same way; as:

Celo *illum hanc rem*, OR, Celo *illum de hâc re*,	I hide this matter from him.

VERBS GOVERNING THE ABLATIVE OR GENITIVE.

230. Neuter verbs expressing *abundance* and *want* govern the Ablative in the thing abundant or wanted; as:

Abundare *ingenio*,	To abound in wit.
Affluere *omnibus bonis*,	To be rich in all good **things**.
Carere *omni vitio*,	To be free from all vice.
Vacare *pudore*,	To be wanting in shame.

Also, the active verbs of *filling* or *emptying*, *loading* or *unloading*, govern the Ablative of the thing used for filling, &c.; as:

Aquâ pateram amplere,	To fill a glass with water.
Onerare navem *mercibus*,	To load a ship with wares.
Nudare *præsidio*,	To deprive of a defence.
Viduare urbem *civibus*,	To strip a town of its people.

Yet, some of these may govern the Ablative or Genitive indifferently; as:

Indigere *consilio*, OR, *consilii*,	To want advice.
Complere *errore*, OR, *erroris*,	To fill with error.

231. The Impersonals *opus esse*, to be needful or necessary, and *usus esse*, to be of use or needful (which see noticed at Paragraph 165), govern the Ablative in the person or thing spoken of as needful or of use, &c.; as:

Auctoritate tuâ nobis opus est,	We have need of thy authority.
Gratiâ opus est nobis *tuâ*,	There is need of thy favour.
Usus est *tuâ* mihi *operâ*,	I have need of thy aid.
Usus nihil est *dicto*,	There is no use in (need of) a word.

But that which is needful or of use is sometimes put in the Genitive: as:

Lectionis opus est,	There is need of reading.
Usus erit *operæ tuæ*,	There will be no use in thy aid.

And *opus* may be used adjectively, accompanied by the Nominative; as: DUX *nobis opus est*, we want a leader (a leader is *necessary* for us).

232. With verbs expressing *buying, selling, exchanging,* or *giving* one thing for another, that which is stated as the price, value, or equivalent, is commonly in the Ablative; as:

Emitur vili pretio,	It is bought at a low price.
Perfidi vendunt patrium auro,	The treacherous sell their country for gold.
Mercari presenti pecuniâ,	To buy with ready money.
Parvâ mercede docere,	To teach for a small reward.

We may observe that the Latin *pro*, in the sense of our *for*, is to be understood in such cases; which preposition governs the Ablative: *Minas viginti pro ambobus dedi* (TER.), I gave twenty crowns for the two. Verbs of *valuing* or *estimating* also govern the Ablative in the same way; as:

Magno pretio æstimare,	To value at a great price.

But observe, that when value is spoken of in Latin, and no such noun, as *pretium*, *valor*, value, is used, but only some word expressive of *degree in estimation*, that word which expresses such degree is sometimes put in the Genitive. Thus it is with the words *magnus*, great; *maximus*, very great; *tantus*, so much; *quantus*, how much; *multus*, much; *parvus*, little; *minus*, less; *minimus*, very little; *plus*, more; *plurimus*, very much; and also with *hic*, this; *nihilum*, nothing; *naucum*, a nut-shell; *floccus*, a lock of wool; *pilus*, a hair, a pin; *assis*, a penny; *teruncius*, a farthing. The latter of these are used in familiar phrases of contempt. Examples:

Æstimo te *magni*,	I esteem thee *much*.
Magni sunt mihi literæ tuæ,	Thy letters are *of much value* to me.
Maximi aliquem facere,	To love one *dearly*, value *greatly*.
Tanti nulla res est,	There is nothing *so dear*.
Quanti illud æstimas?	*How much* dost thou value that?
Non *hujus* te facio,	I value thee not *this much*.
Illum *nauci* non habeo,	I don't value him *a rush*.
Nauci non est,	He is not *worth a pin*.
Aliquid *nihili* putare,	To regard a thing as *good for nothing, of no account*.
Teruncii, flocci non facere,	Not to value *a farthing, a straw*.

This idiom is not so different from our language as to make it difficult to understand. We sometimes say, "I don't value it *of a pin*, *of a rush*, *of a straw*, *of a farthing*," and so on, meaning, *at the price* or *worth of*, &c. And Mr. GRANT clearly explains these Latin phrases when he says that *æstimo te* MAGNI means *æstimo te* -*sse hominem* MAGNI PRETII, I esteem thee to be a man *of great th*, or *pro homine* MAGNI PRETII, for a man *of great worth*.

VERBS GOVERNING THE ABLATIVE OR DATIVE.

233. Verbs expressing to *take away from* or *out of*, to *deliver from*, to *separate*, to *be distant*, to *differ from*, govern the Abla-

tive, either with or without one of those prepositions which require that case; as:

Eripuit illud *flammâ*,	He snatched that from the flame.
Liberavit nos *periculo*,	He delivered us from danger.
Distrahere aliquem *ab alique*,	To separate one person from another.
Distat argumentatio *a veritate*,	The argument differs from the truth.

Such is the general rule. But some of these verbs are often found with the Dative case. Thus, though VIRGIL has, " *Vaginâ eripit ensem*," he took the sword out of the scabbard (using the Ablative), we find the following, among hundreds, with the Dative:

Fratrem eripe *morti*. VIR.	Take thy brother from death.
Eripe te *moræ*. HOR.	Snatch thyself from delay.
Neque detractum *ei* tum quidquam est: ipse eripuit *virgini* annulum. TER.	Nor is there any thing taken from him: he took a ring from the girl.
Senatus erat *reipublicæ* ereptus. CIC.	The senate was taken away from the republic.
Matri agnum rapuit lupus. VIR.	The wolf has stolen the lamb from the mother.
Paulùm *sepultæ* distat *inertiæ* celata virtus. HOR.	Hidden valour differs little from buried cowardice.

Here we find the Datives, *morti, moræ, ei, virgini, reipublicæ, matri, sepultæ, inertiæ*, in place of the Ablatives, *morte, morâ, eo, virgine, republicâ, matre, sepultâ, inertiâ*. This is a mode of expression common also in all languages derived from the Latin, and there appears to be some principle in it; for I have observed, that whenever a verb signifying a *taking away*, or *removing from* of any kind, is used in a manner denoting that there has been *possession* had by, or *deprivation* caused to, the person or thing from whom or from which the taking takes place, or if the person or thing be in any way *affected* by the taking away, then the verb governs the Dative; because, it is understood that by the act of taking there is something done *to* the one person or thing from whom the other is taken. Again, to express the ideas of *distance* and *difference* with the Dative is not accountable. We do not say, that " one thing *differs to* another;" yet we may say, " one is *different to* another," meaning *when compared to*.

VERBS GOVERNING THE ABLATIVE OR ACCUSATIVE.

234. The Ablative is governed by many of those verbs which are deponents or neuters in Latin, and some of which are represented by active verbs in English. This is the case with verbs expressing to *discharge* or *fulfil*, to *eat*, *feed*, or *live upon*, to *enjoy*, to *rejoice at*, to *use*, to *abuse*, to *get into possession*, to *think worthy*, and many others; as :

Fungor *officio*,	I discharge my office.
Vesci *carne*,	To eat flesh.
Parvo vivere,	To live upon little.
Lætor *hâc re*,	I rejoice at this affair.
Fruitur *famâ suâ*,	He enjoys his fame.
Utimur *libris*,	We use books.
Abutitur *patientiâ nostrâ*,	He abuses our patience.
Potiri *imperio*,	To be possessed of empire.
Dignari aliquem *honore*,	To think one worthy of honour.

But it would be difficult to reduce these, and many others, to rule. Some of them govern the Ablative or the Accusative, and some the Genitive also; as : *functus officio* or *officium* (Ab. or Ac.), having discharged one's office; *vesci cibos* (Ac.) to eat food; *operam abuti* (Ac.), to waste one's labour; *potiri urbem* or *urbis* (Ac. or Gen.), to possess oneself of a city.

GOVERNMENT BY PREPOSITIONS.

235. The Latin Prepositions all govern one or other of the two cases, *Accusative* or *Ablative*.

Prepositions governing the Accusative.

Ad, to.
Adversùs, or *Adversùm*, against, opposite to.
Ante, before.
Apud, at, with, among.
Circa or *Circùm*, about, round, near, concerning.
Circitèr, about, near about.
Cis or *Citrà*, on this side, near to.
Contrà, against, opposite to.
Ergà, towards, with respect to.
Extrà, without, beyond.
Infrà, beneath, underneath.
Inter, between, amongst, at.
Intrà, in, within, in the space of.
Juxtà, near to, next after, hard by.
Ob, from, because of, for, against.
Penès, about, concerning, with, in the possession of.

Per, by, through, across, during.
Ponè, behind, after.
Post, after, since.
Præter, except, besides, beyond.
Propè, nigh to.
Propter, for, on account of, near.
Secundùm, according to, respecting.
Secùs, along, along with, by.
Suprà, above, superior to, more than.
Trans, on the other side of, beyond.
Ultrà, beyond.
Usquè, as far as, up to.
Versùs, towards.

Prepositions governing the Ablative.

A, Ab, or *Abs,* from, by.
Absque, without.
Clam, secretly, unknown to.
Coram, before, in the presence of.
Cum, with.
De, about, concerning, of, from.
Ex or *E,* out of, from.
Palàm, in open view of, before.
Præ, for, before, compared to.
Pro, for, in place of, according to, before.
Sine, without.
Tenùs, up to, as far as.
Subter, under.

Clam governs either the Ablative or the Accusative; *Tenùs* is also sometimes found with the Accusative; and *Subter* governs either case indifferently.

236. In addition to the above, there are three prepositions which govern the Ablative or the Accusative according to the sense in which they are employed; as follows:

In, in, within, to, into, towards, against, on, amongst.
Sub, under, near, about, before, upon, at.
Super, about, upon, above, over, beyond, at.

237. In, in the sense of our *in, within,* almost always governs the Ablative: *Deambulare in horto,* to walk in a garden; *Esse in urbe,* to be in a city. In the sense of, *to, into, towards, against,* &c., it governs the Accusative; *Ire in urbem,* to go into (to, to-towards) a city; *Amor in patriam,* the love of (towards) one's country.—In is often used for our *towards* and *against,* governing

the Accusative; as : *In milites liberalis* (Cic.), liberal towards the soldiers; *In improbos populum inflammare* (Cic.), to inflame the people against the dishonest.

238. Sub, in the sense of *under*, governs the Ablative: *Vermis vivit sub terrâ*, the worm lives under the ground.   In the sense of *near, about, before, upon, at*, it governs the Accusative: *sub horam pugnæ*, about the hour of battle; *sub noctem*, before night; *sub conditionem*, upon condition.

239. Super, in the sense of *about, concerning*, governs the Ablative : *Loquor super hâc re*, I speak of, about, this matter (here used instead of *De*).   In the sense of, *upon, above, over, beyond, along, at*, it governs the accusative : *Super ripas fluminis*, upon, along, the banks of a river ; *super cænam*, at supper.

240. See further remarks on the use of Prepositions, at Paragraph 260.

GOVERNMENT BY INTERJECTIONS.

241. See Etymology, Paragraph 81.   Some of these govern cases ; others of them have no such power.   The governing Interjections are those which, like some in our language, are immediately followed by a noun or pronoun.

242. *En* or *Ecce*, lo! see, behold, either govern the Accusative or may be followed by the Nominative; as :

En *tectum* en *tegulas*.	Plaut.	Behold the roof, see the tiles.
En *Priamus*.	Vir.	Behold Priamus.
Ecce *me*.	Ter.	Behold me.
Ecce *literæ*.	Cic.	See the letters.

243. *O!* O! *Heu!* alas! and *Proh!* or *Pró!* oh! ah! may be followed by a Nominative, and sometimes govern the Accusative or the Vocative; as :

O *gens infelix !*	Vir.	O unhappy nation !
O *me perditum !*	Cic.	O poor me !
O *Dave*, contemnor ?	Ter.	O *Davus*, am I despised ?
Heu *vanitas humana !*	Plin.	Alas, human vanity !
Heu *stirpem invisam !*	Vir.	Ah, unhappy race !
Heu *miserande puer !*	Vir.	O wretched youth !
Proh *dolor !*	Liv.	Ah, lamentable !
Pró *deúm atque hominum fidem !*	Cic.	Ye gods ! ye men !
Pró *Sancte Jupiter !*	Cic.	Sacred Jupiter !

243. *Hei!* and *Væ!* or *Væh!* ah! alas! wo to! O! govern the Dative ; as :

Hei *mihi !*	Vir.	Ah me !
Væ *misero mihi !*	Ter.	O wretched me !
Væ *tibi !*	Mart.	Wo to thee !

GOVERNMENT BY ADJECTIVES.

244. The power of Adjectives to govern nouns arises where we find the Adjective expressing a quality in some person or thing with reference to some other person or thing represented by the noun: As, when we say that a man is " *ignorant* OR *law, neglectful* OF *duty, indifferent* TO *duty, abject* FROM *misfortune, rich* IN *money, mad* WITH *pain, proud* THROUGH *ignorance.* Here the Latin some-times agrees with our language, requiring the noun to be in the Genitive where we use our preposition *of,* or to be in the Ablative where we use our *from, in, with, through.* But the two languages often differ widely, as the following examples will show.

245. Adjectives employed to express *science* or *ignorance, capa-city* or *incapacity, abundance* or *want,* those expressing the affec-tions or attributes of the mind, and various others, govern the Genitive; as:

Callidus *rerum rusticarum,*	Skilful in (of) country affairs.
Peritissimus *belli,*	Very able in (of) war.
Incertus *veri,*	Uncertain of truth.
Ignarus *eruditionis,*	Ignorant of literature.
Compos *mentis,*	Sound in (of) mind.
Dives *pecoris,*	Rich in (of) cattle.
Pauper *argenti,*	Poor in (of) silver.
Inops *amicorum,*	Destitute of friends.
Opulentus *pecuniæ,*	Abounding in (of) money.
Avarus *laudis,*	Greedy of praise.
Abstemius *vini,*	Abstemious in (of) wine.
Audax *ingenii,*	Daring in (of) genius.
Cæcus *animi,*	Rash in (of) mind.
Fallax *amicitiæ,*	Deceitful in (of) friendship.
Infirmus *corporis,*	Weak in (of) body.
Maturus *ævi,*	Mature in (of) age.
Madidus *roris,*	Wet with (of) dew.
Lassus *laboris,*	Tired of labour.
Rectus *judicii,*	Just in (of) judgment.

And a great many others, some of which strictly agree with the English; as: *conscius culpæ,* conscious *of* error, *studiosus litera-rum,* studious *of* letters, *memor beneficii,* mindful *of* a benefit, *im-memor injuriæ,* forgetful *of* an injury.

246. Adjectives expressive of *similitude* or *dissimilitude* govern either the Genitive or the Dative; as:

Filius est similis *patris* or *patri,*	The son is like (*of* or *to*) the father.

247. The Dative, when governed by an Adjective, is generally in unison with the English, being answered by our *to* or *for;* as:

Fidelis *patriæ,*	Faithful to one's country.
Invisus *populo,*	Hateful to the people.
Perniciosus *civitati,*	Hurtful to the state.
Gratus *omnibus,*	Pleasant to, or for all.

248. There are some which require the Dative, or the Accusative, with the preposition *ad;* as: *utilis* or *inutilis multis rebus,* or, *ad multas res,* useful or useless for many things.

249. And some, again, always require the preposition; as: *promptus* or *paratus ad bellum,* ready or prepared for war.

250. Some govern the Ablative ; as :

Orbus *parentibus,*	Destitute of parents.
Pallidus *metu,*	Pale from, or through fear.
Superbus *honore,*	Proud of an honour.
Dignus *laude,*	Worthy of praise.
Contentus *parvo,*	Contented with little.
Albus *frigore,*	White with frost.
Fœcundus *prole,*	Fruitful in progeny.
Vacuus *culpâ,*	Void of fault.
Fretus *innocentiâ,*	Confiding in innocence.
Crassus *corpore,*	Fat in body.
Duplex *animo,*	Crafty in mind.
Crine *ruber,*	Red in the hair.
Brevis *pede,*	Short in the foot.
Niger *ore,*	Black in the mouth.

251. There are a good many which govern either the Genitive or the Ablative ; as, *contentus, inanis, refertus, inops, plenus, fœcundus, fertilis, dives, locuples, vacuus, immunis.* But the variety in the government is often in consequence of the same Adjective being employed in a different sense in one instance from what it is in another. The government which is here divided between the Genitive and the Ablative is the only difficulty; but this is really not more difficult to explain or comprehend than are the many different uses of our *of, from, in, with, through.* It is clear that the phrases are often elliptical in both languages. What can be meant by the Genitive and our *of* in the phrase, *impatiens laboris,* impatient *of* labour ? *Impatiens* OB, or PROPTER DIFFICULTATEM *laboris,* impatient *on account of the difficulty of* labour, or something to that effect, must be meant. So, with the Ablative, some preposition governing that case may always be understood in Latin; as, IN *crine ruber,* red *in* the hair : *vacuus* A *culpâ,* void *of,* or free *from* fault ; and so on. The preposition with the Ablative is very often expressed ; as : *aversus* A *bello,* averse *to* or *from* war; *liber* AB *insidiis,* free *from* snares : *securus* A *periculo,* secure *from* danger ; *sospes* AB *igne,* preserved *from* fire.

252. In addition to the above, see Paragraphs 127 and 142.

GOVERNMENT BY ADVERBS.

253. There are some Adverbs which govern the Genitive ; as

tunc, ubi, unde, pridiè, postridiè, huc, instar, eò, longè. Ex-
AMPLES :

Tunc *temporis,*	At that time.
Ubi *terrarum,*	In what part of the earth.
Unde *gentium,*	From (of) what nation.
Pridiè *Calendarum,*	The day before the Calends.
Postridiè *facti,*	The day after the fact.
Huc *malororum* ventum est,	They came to such a pitch of mi-
	sery.
Instar *montis,*	Like a mountain.

To which may be added those Adverbs which express *quantity* (see
Paragraph 136) ; as, *tantùm, quantùm, multùm, plùs, minus,
parùm, paululùm, sat* or *satis, affatim, nimis* or *nimiùm,* which are
also followed by the Genitive ; as :

Tantùm *aquæ;*	So much (of) water.
Quantùm *vitæ,*	As much (of) life.
Multùm *temporis,*	Much (of) time.
Plus *virium,*	More (of) force.
Minùs *virtutis,*	Less (of) virtue.
Parùm *vini,*	Little (of) wine.
Paululùm *pecuniæ,*	Very little (of) money.
Satis *verborum,*	Enough (of) words.
Nimis *insidiarum,*	Too many (of) snares.

254. In addition to all the foregoing matters respecting govern-
ment, there are still some things to be mentioned on that point.
These do not naturally come under any of the preceding heads, and
therefore I will put them together under that of

FURTHER PARTICULARS OF GOVERNMENT.

256. With neuter or passive verbs, and with adjectives, when
used as in these examples : " he *fails in understanding*," " he is
injured in the arm," " she is *engaging in her manners*:" here the
Latin sometimes agrees with our language, the Ablative case ex-
pressing the sense of our *in ;* as :

Totâ mente atque *omnibus artubus*	I tremble *in* my *whole mind* and
contremesco. Cic.	*in all* my *limbs.*

But in these cases the Accusative is frequently used, particularly
by the poets ; as :

Nec *vultum* sermone movetur	Nor is Dido changed *in* her
(Dido). Vir.	*countenance* by the speech.
Æneas, *os, humerosque* Deo si-	Æneas, like a god in *face* and in
milis. Vir.	*shoulders.*
Discordia demens, *vipereum crinem*	Wild Discord, bound with bloody
vittis innexa cruentis. Vir.	fillets round her *viperous hair.*

When the Accusative is thus used, the sense of some preposition governing that case is to be understood; as *secundùm* or *quoad*, respecting, with regard to, about, *circà* or *circùm*, round, about : *Nec movetur quoad vultum, secundùm os, humerosque deo similis, innexa circâ vipereum crinem.*

257. In forming comparison between different persons or things, our *than* is often expressed by the noun or pronoun being put in the Ablative case ; as :

Cicero eloquentior fuit *Crasso*,	Cicero was more eloquent *than Crassus.*
Tu es grandior *fratre tuo.*	Thou art taller *than thy brother.*

See the explanation of this, and further examples, at Paragraph 121.

258. The matter of which a thing is composed is put in the Ablative with the preposition *ex* or *e* ; as :

Vas e *gemmis.*	A vessel made of *diamonds.*
Imago ex *ære,*	An image of *brass.*
Signum ex *marmore,*	A statue of *marble.*
Pocula ex *auro,*	Cups of gold.

Sometimes the matter is in the Genitive ; as : *nummus argenti,* money of silver (silver money) ; *crater argenti,* a bowl of silver (a silver bowl).

259. There is one very important use of the Ablative, in which it is called the ABLATIVE ABSOLUTE, from its power to express alone, independently of a verb in any mode, the fact to which it has reference. Employed at the outset, or parenthetically in the body, or at the conclusion of a sentence, the Ablative Absolute expresses some fact or circumstance relatively, or as incidental to, something else following or preceding it. It is used in cases where we should use the active participle of the verb *to be* or the verb *to have* (*having* or *being*) along with a noun or pronoun, either with or without the passive participle of another verb ; or, where the relation of one fact to another would be expressed by some adverb of time, as *when, after, while, as soon as*. The idiom is remarkable for its shortness, force, and elegance. Examples ;

Hoc negotio confecto, Labienus revertitur Agendium. Cæs.	*This business being completed,* Labienus returned to Agendium.
Hâc re cognitâ, Cæsar mittit equitum turmas. Cæs.	*This affair being known,* Cæsar sent troops of horsemen.
Omissis armis, capessunt fugam. Liv.	*Having thrown down their arms,* they take to flight.
Oppressâ libertate patriæ, nihil est quod speremus ampliùs. Cic.	*The liberty* of our country *being oppressed,* there is nothing more that we can hope for.

In the above there are participles; but a noun or pronoun may be in the Ablative Absolute without any participle; as:

Credo pudicitiam, *Saturno Rege*, moratam in terris. Juv.	I believe modesty to have dwelt, *while Saturn was king*, on the earth.
Omnia summa consecutus es, *Virtute duce, comite fortunâ*. Cic.	Thou hast attained all great things, *virtue being thy leader, fortune being thy companion*.
Te præceptore, ego disco permulta.	*While thou art my teacher*, I learn great many things.

That is, more literally, *Saturn being king*, or *Saturn king*; *virtue the leader, fortune the companion*; *thou being my teacher*, or *thou my teacher*. We sometimes imitate the brevity of the Latin: as, in the first example, we might say, *This business completed, Labienus returned*, &c. And thus Milton has: " *This said, he form'd thee, Adam*; " meaning, this *being* said, or, *having* said this.—The Ablative used absolutely avoids circumlocution, or the use of many words. *Nostri acriter in hostes*, SIGNO DATO, *impetum fecerunt* (Cæs.), *the signal given*, or *being given*, our soldiers fiercely made assault on the enemies: that is, instead of saying, *cùm signum datum fuisset*, when, or after the signal had been given. And so on with the other examples: *Saturno Rege; that is, donec Rex erat Saturnus* or *dum regnabat Saturnus*, as long as Saturn was king, or while Saturn was reigning; &c.—Grammarians consider that these expressions are found with the *Ablative* case for this reason, that some preposition governing that case is understood. Thus, the above *hoc negotio confecto* may be taken to mean, AB or EX *hoc negotio confecto* (*from* or *after* this business completed); *Saturno Rege* may mean SUB *Saturno Rege* (*under* King Saturn); *virtute duce* and *comite fortunâ*, CUM *virtute duce*, CUM *comite fortunâ* (*with* virtue the leader, *with* fortune the companion).

260. Lastly, we have to notice the use of the Genitive, Accusative, and Ablative cases as required in the names of *places*, when speaking of being *in* or *at*, going *to*, coming *from*, and passing *by, through, over*, or *along*. To illustrate this matter, grammarians take the four adverbs: *ubi*? where, or in or at what place? *Quò*, whither, or to what place?, *undè*, whence, or from what place? *Quâ*, which way, or by or through what place?; and these words, thus used interrogatively, they call the *four questions of place*.

261. In speaking of being *in* or *at* a place, the Ablative is required, with or without the preposition IN ; as :

Cum Quæstor in Siciliâ fuissem. Cic.	When I was treasurer *in* Sicily.
Babylone Alexander est mortuus. Cic.	Alexander died *in* (*at*) Babylon.

But nouns of the first and second declension are commonly put in the Genitive instead of the Ablative; as:

Romæ esse,	To be in (at) Rome.
Manere Lugduni,	To stay in (at) Lyons.

These latter phrases, however, are elliptical: we must understand, *in urbe Romæ*, in the city of Rome. Thus, when CÆSAR says, *Cæsar cùm audivisset Pompeius Cypri visum* (when Cæsar heard that Pompey was seen in Cyprus), he means, *in insulâ Cypri*.

262. In speaking of going *to* a place, the noun is put in the Accusative, either preceded by IN or AD, or without any preposition; as:

Ipse *in Italiam* profectus est; *in Galliam* venit. CÆS.	He went *to Italy*; came *to France*.
Cùm in *Africam* venissem. CIC.	When I came *to (into) Africa*.
D. Lælius cum classe *ad Brundusium* venit. CÆS.	D. Lælius came with the fleet *to Brindisi*.
Ad doctas proficisci *Athenas*. PROPER.	To go *to the learned Athens*.
Ægyptum induxit exercitum. LIV.	He led the army *to (into) Egypt*.
Sardiniam venit. CIC.	He came *to Sardinia*.
Ostiam profectus erat. CIC.	He had gone *to Ostia*.
Literas *Syracusas* mittere potero. CIC.	I shall be able to send letters *to Syracuse*.

263. In speaking of coming *from* a place, one of the prepositions, A, AB, E, EX, DE, is commonly used, the name of the place being, of course, in the Ablative; or, the name may be in the Ablative without a preposition; as:

Legati Romani *ab Carthagine* in Hispaniam trajecerunt. LIV.	The Roman ambassadors passed over *from Carthage* to Spain.
Romani *ex Siciliâ* in Africam profecti sunt. CIC.	The Romans went *from Sicily* to Africa.
Accepi *Româ* fasciculum literarum. CIC.	I have received *from Rome* a small packet of letters.
Si Pompeius *Italiâ* cedit. CIC.	If Pompey departs *from Italy*.

264. In speaking of going *by*, *through*, *over*, or *along*, the name of the place is either in the Accusative preceded by the preposition PER; or, in the Ablative, with the preposition IN understood; as:

Hannibal Italiam petiit *per His-* *paniam.* LIV.	Hannibal approached Italy *by* (*through*) Spain.
Pompeius *per Candaviam* iter in Macedoniam expeditum habe- bat. CÆS.	Pompey had a free passage to Macedonia *by* (*over*) Candavia.
Et nunc *totá Asiá* vagatur. CIC.	And now he wanders *through* (*over*) all Asia.
Ibam forté *viá sacrá.* HOR.	I was going by chance *by* (*along*) the Via Sacra.
Iter faciebam *Laodiceá.* CIC.	I made my journey *by* (*through*) Laodiceá.

265. Some grammarians lay it down as a rule, that the prepo-
sitions, IN, AD, A, AB, PER, &c. are to be used before the names of
countries, kingdoms, provinces, or whole territories, and to be
omitted before those representing smaller places, as cities, towns,
villages, castles.   But though this rule may have been observed by
some writers, it is not to be depended on, as some of the foregoing
examples show.—It is also said, that the preposition AD is used to
express approach or nearness *to*, rather than arrival *in* a place.

266. The nouns *Domus*, house or home, and *Rus*, the country,
are subject to the same rules as the names of places; as:

Manere in *domo,* OR Manere *domi,* }	To stay in the house, *at* home.
Rure or ruri vivere,	To live in the country.
Revertere *domum,* *Rus* abire,	To return home. To go away to the country.
Domo venire, *Rure,* or ruri redire,	To come from home. To return from the country.

The Ablative of *Rus* is rure or ruri.   But *domi* is the Genitive of
Domus, and here used as the other nouns at Paragraph 261, be-
cause it is said that *in loco domi*, in the place *of* home, or *in ædibus
domi*, in the chambers or apartments *of* the house, must be under-
stood.—In like manner, the nouns *Humus* and *Terra*, the earth or
ground, are sometimes found in the Genitive case; as: *Procumbit
humi bos* (VIR.), the ox falls to the ground; *Terra defigitur arbor*
(Ov.), the tree is planted in the ground.   Here we must under-
stand, *in solum* or *in solo humi*, *terræ*, to, upon, or in the surface
or soil of the ground or earth.

CHAPTER XX.

Syntax of Adverbs, Prepositions, Conjunctions, and Interjections.

267. There is nothing in the use of these parts of speech to require their being separately treated of under the head of Syntax; and therefore they are here mentioned only by way of form, and in order to refer the reader to those other parts of this work in which they will be found more particularly noticed. See *Etymology,* Paragraphs 75, 78, 80, and 81. And in *Syntax*, see, for ADVERBS, Paragraphs 118, 131, 181, and 253; for PREPOSITIONS, Paragraphs 235 and 261; for CONJUNCTIONS, Paragraph 181; and for INTERJECTIONS, Paragraph 241. These are words which undergo no changes in their own termination, and therefore do not give rise to any such difficulties as we meet with in the other parts of speech. But, though not themselves subject to rules, like Nouns, Pronouns, Adjectives, and Verbs, they have the power of governing these latter in various ways, as will be seen in the *Paragraphs* above referred to.

CHAPTER XXI.

Of Negatives and Interrogatives.

268. The principal Latin negatives are, *Non, Ne, Neque,* and *Nec.*

269. In Latin a double negative often has the sense of an affirmative. Thus the words *nemo,* nobody; *nihil,* nothing; *nullus,* no, none, nobody; *nunquam,* never; *nusquam,* nowhere, joined with *non,* mean as follows :

Nonnemo,	somebody, some one.
Nonnihil,	something.
Nonnullus,	some, something.
Nonnunquam,	sometimes, now and then.
Nonnusquam,	in some places, somewhere.

That is, literally, *not nobody, not nothing, not none, not never, not nowhere.*

270. Our *not* is expressed by *non ;* as :

Non video,	I do *not* see.
Non venit,	He comes *not.*

But when used imperatively, our negative is represented by the Latin *ne ;* as :

Ulteriùs *ne* tende,	Go *not* (*no*) further.
Istud *ne* dicas,	Say *not* that.
Nimiùm *ne* crede colori,	Trust *not* too much to colour.

And *Haud* (in no wise) is used in the sense of our *not,* particularly before an adjective, but also with a verb ; as ;

Haud inscius,	*Not* ignorant.
Haud facilis,	*Not* easy.
Haud scio,	I do *not* know.

271. *Non* stands for our *no* as well as for our *not ;* as :

Non, non sic futurum est. TER.	*No,* it is not to be thus.
Non ignovit, mihi crede, *non.* CIC.	He has not forgiven, believe me, *no.*

272. *Ne* represents our *lest* in the sense of *for fear* or *not to*; as:

Cave *ne* cadas,	Take care *not to* fall.

And in the sense of our *lest* or *for fear*, it is often compounded with the pronouns *quis, quæ, quid* : *nequis, nequa, nequid,* lest any person, any one, any thing. So with adverbs also; as: *nequâ,* lest by any means; *nequando,* lest at any time. And *non* or *ne,* along with the adverb *quidem, equidem,* or *profectò,* serves to express our *not indeed, certainly not, not even*; as:

Non equidem invideo. Vir.	*Indeed* I do *not* envy.
Non est ita, *non* est *profectò.* Cic.	It is not thus, it *certainly* is *not.*
Non prætereundum est *ne* id *quidem.* Cic.	*Not even* this is to be passed over.

273. The adverb or conjunction *Quin,* composed of *qui* and *non* or *ne,* or of *quia* and *non,* or of *qui, quæ* or *quod* and *non,* is used in a variety of senses. It means the same as our *why not, that not,* or *but that, but*; as:

Quin continetis vocem, indicem stultitiæ vestræ? Cic.	*Why* dost thou *not* hold thy tongue, the sign of thy folly?
Non *quin* ego dissentiam. Cic.	Not *but that* I dissent....
Neque abest suspicio, *quin* ipse sibi mortem consciverit. Cæs.	Nor is suspicion wanting *but that* he procured his own death.
Messanam nemo venit *quin* viderit. Cic.	Nobody came to Messina *that* he did *not* see.
Dies ferè nullus est *quin* hic Satyrus domum meam ventitet. Cic.	There is hardly a day *but* this Satyr comes to my house.

274. In Latin, as in English, *Interrogatives* have to be considered with *Negatives,* Negatives being employed in asking questions. It would be too much to think of anticipating all the various phrases, in this particular, that the reader can meet with; but there are some of which it may be useful to apprise him by a few examples. There are some adverbs and conjunctions which express the meaning of our *whether, whether-or not, whether-or no, whether-or,* *if,* &c. Such are the words *Num, An, Ne,* or *Numnam, Numne, Annon, Anne, Nonne, Necne.* The two words are joined in one (as *nonne*), or separated only by a hyphen (*non-ne*), or stand quite apart (*non ne*). Observe the following:

Num dormis ?	Dost thou sleep ?
An is est ?	Is it he ?
Non-ne vides ?	Dost thou not see ?
Non est ita ?	Is it not so ?
Adeone ignarus es ?	Art thou so far ignorant ?
Visne leg•re ?	Wilt thou read ?
Annon, or *nonne* vidisti regem ; or vidisti-*ne* regem ?	Hast thou seen the king ?

And these also :

Numnam hæc audivit ?	TER.	Did he hear these things ?
An potest ulla esse excusatio ?	CIC.	Can there be any excuse ?
An non intelligis ?	CIC.	Dost thou not understand ?
An abiit jam ?	TER.	Has he gone away already ?
Romam *ne* venio, *an* hic manes ?	CIC.	Do I come to Rome, or remain here ?
Meministi-*ne* ?	CIC.	Dost thou remember ?
Pater ejus rediit, *an non* ?	TER.	Has his father returned or not ?
Videbo, *num* mihi necesse sit.	CIC.	I shall see whether (if) it be necessary for me.
Quæsivi, *an* apud Leccam fuisset, *nec ne*.	CIC.	I asked whether (if) he had been with Lecca, or not.
Publilius iturusne sit in Africam, ex Alledio scire poteris.	CIC.	Thou mayest know from Alledius whether (if) Publilius be going to Africa.

275: *Whether,* meaning *whether or not* or *whether or no,* is most commonly expressed by *an :*

Nescio *an*	I know not whether ....
Dubito *an*	I doubt whether ....

And *whether of the two,* speaking of two circumstances or facts, is expressed by the adverb *utrùm ;* as:

Parùm curo *utrùm* me audias *nec-ne,*	I care little whether thou hearest me or not.
Quid meâ refert *utrùm* dives sim *an* pauper ?	What is it to me whether I be rich or poor ?

But in speaking of two persons, the adjective *uter* (which of the two) is used ; as :

Uter est doctior, tu*ne, an* frater ?	Which is the most learned, thou, or thy brother ?

So in the following examples :

Nemo potest dicere *utrùm* iste plus biberit, *an* vomuerit. CIC.	No one can tell whether he drank or vomited most.
Uter nostrum popularis est, tu *ne, an* ego ? CIC.	Which of us is popular, thou or I ?

276. The words *neque* and *nec* each mean the same as our *neither* and *nor*; as:

Pacificatio quæ *neque* senatui, *neque* cuiquam probatur. Cic.	A pacification which was approved of *neither* by the senate, *nor* by any one.
Nec cursus Ulyssei, *nec* Pelopis domus. Hor.	*Neither* the course of Ulysses, *nor* the family of Pelops.

277. The verbs *nolle*, to be unwilling, and *nescire*, to know not, include the negative in themselves; the former being composed of *ne* and *velle*, and the latter of *ne* and *scire*. Verbs expressing ignorance or doubt are followed by *an* or *quin* after a negative: *Haud scio* AN, I do not know *whether*, or *if*; *Non dubito* QUIN, I do not doubt *but that*. Those verbs which express apprehension or fear, such as *vereri, timere, metuere, pavere, formidare*, are followed by *ut* when the circumstance in contemplation is desired, and by *ne* when it is not desired; as:

Omnes labores te excipere video: *timeo ut* sustineas. Cic.	I see thee undertake all labours: I fear thou wilt not support them.
Metuit semper *ne* iratus tu alió conferas. Ter.	He fears always that being angry, thou wilt go elsewhere.

Where the same verbs are used negatively, the sense is then generally expressed by adding one negative to the sentence with *ut*, and two negatives with *ne*; as:

Ne verendum est *ut* tenere se possit. Cic.	Nor is it to be feared but that he can govern himself.
Non timeo *ne non* impetrem. Cic.	I do not fear but that I shall obtain.

These expressions are treated of at large in the Port Royal Grammar, which see, vol. 1. p. 159.

CHAPTER XXII.

Of Collocation.

278. COLLATION, as a term in Grammar, means nothing more than the *placing* of words; it relates merely to the *places*, or *local situations*, which different parts of speech should hold relatively to each other when put together in the same sentence.

279. The parts of speech requiring particular attention here are, the *Noun*, the *Pronoun*, the *Adjective*, and the *Verb*: and the *Verb* is in this, as in all other respects, the matter of most importance.

280. From many of the examples that are given in the preceding Chapters, the reader must have seen that the arrangement of words in Latin is very different from what it is in English. In Latin we find, that the Adjective generally stands before the Noun to which it relates, that the Verb very commonly stands after the Noun or Pronoun which is its nominative, that Nouns in the other cases, genitive, dative, accusative, or ablative, often stand before the verb by which they are governed; these, and other instances of difference, we find between the two languages. Some examples will be useful to those who are about to begin reading Latin. But first of all I should observe, that it is of no use to attempt the translating of Latin into English without first having studied those rules which are contained in the foregoing Chapters. To translate, it is necessary to be able to *parse;* that is, to *take a sentence to pieces* as it were; I mean, to be able to tell : first, to what part of speech every word belongs ; secondly, if it be a noun, pronoun, or adjective, its *gender,* and the *number* and *case* in which it is employed; if it be a verb, its *conjugation, sort, person, number, time, mode,* and *government,* or perhaps its *participle, gerund,* or *supine;* if it be an adverb, a preposition, a conjunction, or an interjection, what power of *government* it possesses, and how it must govern other words that accompany it in the sentence. This the translator must be able to do to at least a considerable extent; for though he will find all the words in the dictionary, he cannot there find all the changes that they may be capable of, nor their power to govern, nor their liability to be governed. The arrange-

ment of words in our language is less various than it was in that
of the Romans. But in the English, we know, there is as much
liberty of transposition allowed as is consistent with clearness of
statement. For the sake of harmony, or to give peculiar point to
an expression, we are allowed, in prose as well as in rhyme and
blank verse, to place the words out of their common order. With
us, indeed, this is most frequently done in poetry, and particularly
in making rhymes.

> That *man divine* whom wisdom calls her own.

> Her *arts victorious* triumphed o'er our arms.

> *Inscriptions here of various names I view'd,*
> The greater part *by hostile time subdu'd.*

> Trust not yourself; but *your defects to know,*
> Make use of ev'ry friend—and ev'ry foe.

> There, *my retreat the best companions grace.*

> Not when a gilt buffet's reflected pride
> Turns you *from sound philosophy aside.*

Our ear tells us that in these verses of Pope the words in italics
are collated in a manner not according to their common order,
and that it would be more regular to say, *divine man, victorious
arms, I here view'd inscriptions of various names, subdu'd by hostile
time, to know your defects, the best companions grace my retreat,
aside from sound philosophy.* Now, the reason why the Romans
could vary the order of their words in sentences more than we can
is this, that the different parts of speech were in their language
capable of so many more changes in termination to express num-
ber, gender, case, time, mode, &c. For instance, in these simple
examples :

Romulus condidit Romam,	Romulus built Rome.
Augustus vicit Antonium,	Augustus conquered Antony.
Scipio delevit Carthaginem et Numantiam,	Scipio destroyed Carthage and Numantia.

Here the same meaning would be just as clearly expressed though
the words were placed in any other order:

Romam condidit Romulus.
Antonium vicit Augustus.
Carthaginem et Numantiam delevit Scipio.

On reading these latter we could not suppose them to mean, th*
Rome built Romulus, that *Antony conquered Augustus*, becaus
Romulus and *Augustus* are in the NOMINATIVE CASE, while *Roma*
and *Antonium* are in the ACCUSATIVE; nor that *Carthage an*
Numantia destroyed Scipio, because *Scipio* is in the NOMINATIVE
CASE, while *Carthaginem* and *Numantiam* are in the ACCUSATIVE.
and the verb *delere* is in the SINGULAR NUMBER.

281. When two Latin nouns have relation to each other, one of
them being in the genitive case, that which is in the genitive
often stands first; as:

Ciceronis orationes,	The orations *of Cicero.*
Discipuli studium,	The study *of the scholar.*

282. The possessive pronoun is generally placed after the noun
which it refers to; as:

Frater *meus*,	*My* brother.
Fortuna *tua*,	*Thy* fortune.
Officium *suum*,	*His* business.

283. The adjective is sometimes before the noun, as in English.
but very frequently after it; as:

Discipulus *diligens*,	A *diligent* scholar.
Templum *sanctum*,	A *sacred* temple.

284. The verb often stands before that which is its nominative
and as frequently after that which is its object; as:

Veniunt ad mulctra *capellæ*. Hon.	The goats *come* to the milk-pails.
Oculos natura membranis tenuissi- mis *vestivit.* Cic.	Nature has *furnished* the *eyes* with very thin membranes.

To make these agree with the English they should be, *Capellæ*
veniunt ad mulctra, *Natura vestivit oculos tenuissimis membranis:*
or, to make the English agree with the Latin, *Come to the milk-*
pails the goats, *The eyes nature with membranes thin has fur-*
nished. It is the same with the personal pronouns as with the
nouns: the verb governing these pronouns frequently comes after
them, contrary to the general rule of our language; as:

Id mihi reddiderunt,	They have restored *that to me.*
Hoc tibi remittit,	He sends *this* back *to thee.*
Ab illis opem petimus,	We ask assistance from *them.*
Illum multi amaverunt,	Many have loved *her.*

285. It constantly occurs in Latin collocation, that two words, ~~str~~ictly connected with each other in their sense, are separated by ~~o~~ne other word being placed between them; as :

Rex *triginta* regnavit *annos,*	The king reigned *thirty years.*
Nulla *tuarum* vidi *sororum,*	I have seen no one *of thy sisters.*
Cælo invectus *aperto,*	Borne through the *open air.*
Premit *altum* corde *dolorem,*	He suppresses *deep sorrow* in his heart.
Hoc ex *loco,*	From *this place.*
Nullo ab *amico,*	By *no friend.*
Unâ cum *gente,*	With *one people.*
Idem sub *tempus,*	About the *same time.*
Quem ad *finem,*	To *what end.*
Paucos post *dies,*	A *few days* after.

286. The situation of the verb is sometimes very puzzling to the ~~rea~~der. There must always be some verb in a sentence, either ~~exp~~ressed or understood. For example :

~~Fe~~lix, qui potuit rerum cognoscere ~~c~~ausas, &c. Vir.	Happy, he who has been able to learn the causes of things.

~~He~~re the adjective *felix,* the only word we find for a nominative, ~~evi~~dently requires some verb besides those expressed. Yet we may ~~eas~~ily understand *felix est ille,* or *felix ille est* (happy is he), to be ~~wh~~at is meant. But observe the following :

~~No~~n illi nullam esse rempublicam, ~~s~~ed in eâ quæ esset se esse principes: neque hunc urbem conflagrare, sed se in hâc urbe florere ~~v~~oluerunt. Cic.	They did not *wish* for there to be no republic, but to be themselves the masters in that which should be: nor to burn this city, but to thrive in this city themselves.

~~Th~~e verb which is at the end of this sentence in Latin, we are ~~ob~~liged to put at the beginning; or, we must give the sentence ~~alt~~ogether a different turn. If we were to attempt a perfectly literal ~~tra~~nslation, word for word, our English would be as awkward as ~~th~~e Latin is elegant. But sentences of this kind are one of the ~~ch~~ief beauties in the Latin language: the verb, coming in at the ~~clo~~se, and referring to all that has gone before, gives such a point ~~an~~d force to the whole sentence combined as modern languages

are seldom capable of. Take, again the following, which is the
opening of Cicero's address to the Citizens against Catiline:

> " Rempublicam, Quirites, vitamque omnium vestram, bona, fortunas,
> " conjuges, liberosque vestros, atque hoc domicilium clarissimi imperii,
> " fortunatissimam pulcherrimamque urbem, hodierno die, deorum immor-
> " talium summo erga vos amore, laboribus, consiliis, periculisque meis, ex
> " flammâ atque ferro, ac pene ex faucibus fati ereptam, et vobis conserva-
> " tam, ac restitutam *videtis*."

Now, to give this as literal a translation as possible, it will be:

> The Republic, Citizens, and the life (lives) of all of you, your property,
> fortunes, wives, and children, and this seat of a most famous empire, a most
> happy and fair city, in this day, by the great love of the immortal gods to-
> wards you, by my labours, councils, and perils, from fire and sword, and
> almost from the jaws of fate snatched, and to you preserved and saved, you
> *see*.

Here we see one verb at the very end of the sentence referring
to the whole of what has preceded it. This could not be in our
language without the greatest confusion. We should begin by,
" *This day, Citizens, you see*," and then go on to point out all
those objects of attention which Cicero mentions before he brings
in his verb. In the Latin words, however, though arranged as
above, there is no want of clearness; the first word, *rempublicam*,
(being in the accusative case) apprizes us of its being governed
by something which is coming after it; and thus we go on through-
out the sentence, which is a crowd of genitive, accusative, and ab-
lative cases, some portions of which we understand separately as
we proceed, but all of which is cleared up to us by the final verb
videtis.

287. As an example of collocation in Latin verse, we will take
the fable of *The Dog and the Piece of Meat*, as written by Phæ-
drus; which is as follows :—

> " Amittit meritò proprium qui alienum appetit.
> " Canis per flumen carnem dum ferret natans,
> " Lympharum in speculo vidit simulacrum suum ;
> " Aliamque prædam ab alio ferri putans,
> " Eripere voluit. Verùm decepta aviditas,
> " Et quem tenebat, ore dimisit cibum ;
> " Nec quem petebat potuit adeò attingere."

That is, in English :—He who covets other people's, deservedly
loses his own. As a dog, swimming over a river, bore (a piece of)
meat, he saw his image in the mirror of the waters ; and thinking
that another prey was borne by another (dog), he wished to snatch
(it) away. But (his) greediness, being deceived, even let slip from

(his) mouth the food which he held ; nor could he so much as reach that which he sought after.—The way to parse what we are reading is, to take it, word by word, and arrange it according to the same method as we should use if the words were of our own language. Thus, supposing we were picking out the meaning of the little fable I have just quoted, and putting all its words together after the English order, the words would stand as below :—

> Qui appetit alienum meritò amittit proprium.
> Dum canis natans per flumen ferret carnem,
> Vidit suum simulacrum in speculo lympharum ;
> Et putans aliam prædam ferri ab alio,
> Voluit eripere. Verùm aviditas decepta,
> Et dimisit ore cibum, quem tenebat ;
> Nec potuit adeò attingere quem petebat.

CHAPTER XXIII.

Of Prosody.

288. PROSODY is that part of grammar which relates to *Pronunciation*.

289. At Paragraph 17 I have referred to this Chapter for a notice of those *accents* or *marks* which are made use of in Latin writing. Some of these belong strictly to Prosody; but others more properly belong to Orthography.

290. The APOSTROPHE, or mark of ELISION ('), is used to cut off an *s* at the end of a word when the next word following begins with a consonant; as, *plenu'*, *dignu'*, *metu'*, *cuju'*, instead of *plenus, dignus, metus, cujus:* and sometimes to cut off a vowel in the same way; as, *egon'*, *tun'*, instead of *egone, tune*. But this mark is rarely used in Latin.

292. The CIRCUMFLEX ACCENT (^) is also sometimes used as a mark of abbreviation in nouns and verbs, and thus used belongs more peculiarly to poetry than to prose, as it has the power of lessening the length of a verse by a syllable. In poetry it cuts off one *i* in plural or genitive cases ending in *ii*, and *or* in those ending in *orum* ; and also one *i* in dative and ablative cases ending in *iis* ; as, *dî, imperî, consilî, otî*, instead of *dii, imperii, consilii, otii,* and *deûm, virûm, puerûm*, instead of *deorum, virorum, puerorum*, and *dîs* instead of *diis*. In verbs, it is used as a mark of that abbreviation already noticed at Paragraph 73 : *amâsti, amâstis, amârunt, amâram, amârim, amâssem*, instead of *amavisti, amavistis, amaverunt, amaveram, amaverim, amavissem*.—This mark also distinguishes the personal pronouns *nostrûm* or *nostrî, vestrûm* or *vestri*, from the possessive pronouns *nostrum, nostri, vestrum, vestri* (which see in their proper places, pages 24, 26, and 27).—And lastly, the Circumflex Accent is used to distinguish

the ablative case singular of a noun, pronoun, or adjective, ending
in *a*, from its nominative; and the genitive case singular of a
noun of the fourth declension, ending in *us*, from its nominative.
Thus, the ablative of the noun *rosa* is *rosá* (page 13); the ablatives
of the pronouns *illa*, *ea*, *ista*, *ipsa*, *mea*, *nostra*, *tua*, *vestra*, *sua*,
are *illá*, *eá*, *istá*, *ipsá*, *meá*, *nostrá*, *tuá*, *vestrá*, *suá* (pages from
25 to 27); the ablatives of *bona*, *tenera*, are *boná*, *tenerá* (page
31); and the genitive of the noun *fructus*, is *fructús* (page 16).
But it should be observed, that the words to which this mark is
applicable are often printed without any mark to distinguish them.

293. The GRAVE ACCENT (') is the mark most commonly used
to distinguish words of different meanings that are spelt in one
way.   There are many words which are at once adjectives and
adverbs, being distinguished, as adverbs, by this mark (see para-
graphs 76 and 135).   Some of the adverbs are of the same spelling
as certain pronouns; and there are some of these which, as ad-
verbs, are marked either with the grave (') or with the circumflex
(^) accent.   Thus, the words *hic*, *qui*, *quo*, are pronouns; but when
you find them printed *hìc* or *híc*, *quì* or *quí*, *quò* or *quó*, they are to
be taken as adverbs.

294. The DIÆRESIS (··) is placed over one of two vowels which
stand together, and it is intended to denote that the two vowels
are to be pronounced separately, and not as a diphthong.   Thus
the words *aëreus*, *poëta*, are so marked to show that they must be
read *a-ereus*, *po-eta*, and not *æreus*, *pæta*.

295. Two things are to be observed in pronunciation, *Accent* and
Quantity.   Accent relates only to that *emphasis* which we lay on
some particular syllable of a word; and Quantity relates to the *time*
to be employed in pronouncing a syllable.   Every syllable, how-
ever it may be pronounced, must contain a *vowel*, and it is in this
vowel that we see the effect of Accent and Quantity.   The Latin
vowels, as before said (paragraph 16), are A, E, I, O, U, Y.   None
of these are what we call *mute*: every vowel must be distinctly
sounded in Latin.   Our E is often mute; as in the words *fine*, *fines*;
but not so in Latin, in which each of these two *e*'s would be as dis-
tinctly pronounced as the double *e* in *agree*, *agrees*.   In other re-
spects there is no difference of importance between English and
Latin.   It may be stated as a general rule, that every letter, whe-
ther separately or connected with other letters, is to be read in
the Latin just as it is in our language.   The truth is, that every
nation reads Latin as nearly as can be according to the practice of
the modern language which the nation happens to use.

296. But to return to *Accent* and *Quantity*.   In this little work,
which is intended to explain only the rudiments of Latin, I do not
intend to take any notice of Quantity, except so far as to observe

of each other.   ACCENT is the *emphasis* which we lay on some par-
ticular vowel, as when we utter the word *compárative*, in which we
lay the emphasis as here marked, instead of saying *cómparative*,
compárátive, or *comparatíve*.   QUANTITY is another thing, being, not
that emphasis or stress of the voice which is laid on a vowel, but
the length (quantity) of *time* that we are to take in pronouncing it.
The acute accent (´) is the mark usually employed to denote em-
phasis, as in the word *compárative*.   To denote time, that is *long-
ness* or *shortness*, two other marks have been invented by the gram-
marians : this (¯) for the *long*, and this (˘) for the *short* vowel.
It is said that the vowel, when long, takes twice as much time in
pronouncing as it does when short.   For example, look at the
vowels A, E, I, O, U, Y, as used in the following words :—

> LONG VOWELS—*māde, hē, fīne, nōte, tūne, lȳre*.
> SHORT VOWELS,—*mǎd, hěn, fǐn, nǒt, tǔn, lỹnn*.

It needs no explanation to show that the vowels marked in the
former of these lines are *long*, and that those marked in the latter
are *short*.   But these are words of only one syllable; and there-
fore, though they serve to illustrate what is meant by Quantity,
they show nothing as to Accent.   Some grammarians have so far
confounded Accent with Quantity as to say, that with words of more
than one syllable, in our language, *Accent and Quantity always
agree*; that is, that those vowels on which we place an emphasis
are *long*, and those on which we do not are *short*.   This is by no
means the case, either in English or in Latin; and it is strange
that any grammarian should have had such an idea.   It is true
that some vowels are both long and accented, while others are
short and not accented; but some are long though not accented,
and some that are accented are nevertheless short.   Observe, for
instance, the six vowels, as variously long or short, in the following
words, taking this mark (´) as the sign of *emphasis*, and this (¯)
for *long*, and this (˘) for *short* quantity :—

> A.—*Arrángement, Párishioner*.
>
> E.—*Convénient, Cónfidént*.
>
> I.—*Contríver, Rétícule*.
>
> O.—*Desírous, Cóntinuǎl*.
>
> U.—*Amúsement, Cólumbine*.
>
> Y.—*Hýacinth, Hýpocrisy*.

are the vowels marked as being long are accented (́), and the vowels marked as being short (˘) are not accented. But it is quite different in the following :—

A.—*Stipuláte, Compárative.*

E.—*Crēátion, Crĕditor.*

I.—*Réconcile, Mĭsonable.*

O.—*Ōbédient, Pópular.*

U.—*Cónjugate, Redúction.*

Y.—*Ánodyne, Hypocrite.*

For in these latter, the vowels marked as being long (¯) are not accented, and the vowels marked as being short (˘) are accented.

297. This brief illustration shows that there is a great difference between the two matters, *Accent* and *Quantity,* in English as well as in Latin. The importance of Latin quantity is in this, that it was by a succession of long and short syllables in the words they used that the Roman poets produced harmony in their verses. And it is from observing the cadence of those verses that modern nations find authority, and lay down rules, for *long* or *short* Quantity in the syllables of the Latin language.

298. The general rule as to the accentuation of Latin words is this. In those of only two syllables the accent is on the first syllable ; as *dómus,* house; *músa,* song. In words of more than two syllables, it is on the *penult* (or last but one) if that syllable be long ; as, *orátor,* orator; *confirmátio,* confirmation. But, if of more than two syllables, and the penult be short, then on the *antepenult* (or last but two); as, *dóminus,* lord; *véritas,* truth.

299. The words in which we are most apt to commit mistake with respect to accent are, the nouns, pronouns, adjectives, and verbs ; because these undergo changes, in spelling, and increase in the number of their syllables, as is seen in the conjugations of verbs, and in some of the declensions of nouns, pronouns, and adjectives.

300. The *increment,* as it is called, or increase, is as we have seen in the nouns *arbor, dies* (pages 15 and 17). This increase begins in some with the genitive case singular, as in *arbor ;* and in others there is an increase only in the genitive plural, as in *rosa* (page 13). To know where the accent should be placed on the words of increased length, we are to be guided by the above rule.

For example, in looking into the dictionary for the words *verita*,
truth; *orator*, orator; *felix*, happy; *ordo*, order; *arbor*, tree
papaver, poppy, we find them written thus :

> *veritas, ātis.*
> *orator, ōris.*
> *felix, ĭcis.*
> *ordo, ĭnis.*
> *arbor, ŏris.*
> *papaver, ĕris.*

That is, with the termination for the genitive case, and with the
last syllable but one of that case, marked as being long or short.
And if we apply the foregoing rules to these examples, they tell us
that these words must be pronounced in declining them, the three
former with the accent on the last syllable but one, and the three
latter with the accent on the last syllable but two :—

> *veritas, veritátis, veritáti, veritátem,* &c.
> *orator, oratóris, oratóri, oratórem,* &c.
> *felix, felícis, felíci, felícem,* &c.
> *ordo, órdinis, órdini, órdinem,* &c.
> *arbor, árboris, árbori, árborem,* &c.
> *papaver, papáveris, papáveri, papáverem,* &c.

301. Those nouns, adjectives, and pronouns, which increase in
the genitive plural in *arum* and *orum*, have the accent on the last
syllable but one ; as, *rosárum, oculórum, meórum, tenerórum.*

302. The accentuation of the infinitive modes of the verbs is also
known by the marks they bear in the dictionary. With verbs of
the first, second, and fourth conjugations, the accent is on the last
syllable but one, as in *amáre, monére, audíre* (see pages 42, 44,
and 48) ; and with those of the third conjugation it is on the last
syllable but two, as in *légere* (page 46).   Throughout the changes
of the Four Conjugations I have used the long mark (¯) as a sign
of the emphasis, that being a more conspicuous mark than any
other ; but it is not there placed to mark the quantity of syllables.

THE END.

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